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The Incorporation of the Virtue Ethics of
Aristotle and Alasdair MacIntyre
Into the Current Ethics Training Guidelines of the
United States Navy and the United States Marine Corps

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CHAPTER 1

INTRODUCTION

Humanity's quest for the answers to moral dilemmas deepens as the speed of advances in technology increases day by day. Individuals, groups, communities, organizations, societies, corporations, and countries continue to face new situations, which challenge standards of ethics and decision-making processes. What about contexts in which there do not seem to be any apparent standards of ethics? How then can decisions be made? Such a context within American society today would be the world of the Internet in which challenges dealing with ethics beg the answers to these questions. Ultimately, the above question about how to make appropriate decisions regarding ethics leads to two other important questions: "Is it realistic to try and do ethics training?" and "How does the moral formation of individuals genuinely take place?" A context within American Society in which there are answers to these last two questions is the world of the U. S. Military. The focus of this paper will be the United States Navy (USN) and the United States Marine Corps (USMC). Both these organizations would strongly concur that it is not only realistic but vital to the success of their missions to do ethics training and so consequently each service has an ongoing ethics training program. One of the objectives of this training is the moral formation of Sailors and Marines.

The purpose of this paper is twofold: 1) to show that the current ethics training guidelines of the USN and the USMC could be enhanced by the incorporation of the virtue ethics of Aristotle and Alasdair MacIntyre and 2) to show how that can be accomplished specifically in the case of the USMC. Moral formation happens for a Sailor or Marine when they demonstrate what it means to be a Sailor or Marine, not just when they receive ethics training in the classroom. Similarly, Aristotle and MacIntyre both see moral formation as taking place when individuals habitually exercise virtues through activities as opposed to just when individuals receive instruction.¹ Therefore, this subject enhancement is proposed in order to bring these two views of moral formation together in a single training program. In order to apply the virtue ethics of Aristotle and MacIntyre to the current training guidelines of the USN and USMC, it is necessary to first consider why the subject of virtue ethics has significance with respect to the subject of moral dialogue as a whole.

¹ Alasdair MacIntyre, *After Virtue* (Notre Dame Indiana: University of Notre Dame Press, 1984), 154.

CHAPTER 2

WHY VIRTUE ETHICS?

In *After Virtue*, MacIntyre's sense of historicity reveals that the classical moral tradition, which was grounded in Aristotle's virtue ethics, was repudiated during the sociological and philosophical transitions of the 15th to 17th centuries. This took place in terms of the fact that medieval culture brought Christianity and Aristotle together in ways which broadened and modified Aristotle's account of the virtues. Patience, humility, charity and purity were added to Aristotle's virtues. In addition, the good for medieval thinkers was not situated in just one specific context like the 'polis' for Aristotle, but in a variety of contexts. Because of this repudiation, what MacIntyre calls the "Enlightenment Project" of the latter 17th century and into the 18th century had to be undertaken. Kant, Kierkegaard, and Hume were the main philosophical influences.¹

During this period, the traditional distinction between the religious and the aesthetic was blurred and the notions of morality arose. There was also a secularization of Protestantism and a change in modes of belief. Rules of conduct, without any relationship to theology, gained a place in the culture. The "Project" of trying to find an "independent rational justification of morality" gained momentum and was the concern of individuals as well as the North

¹ Ibid., 117-119, 176-179.

European culture as a whole. The concept of the “autonomous moral subject” developed in philosophy and along with this a new concept of human nature. This concept rejected an Aristotelian view of the world in which a teleological perspective supplied a context for evaluative claims which functioned as a sort of factual claim. For Aristotle, moral or evaluative claims functioned in a factual way because they were the standards by which right actions were determined. During the Enlightenment period, as the concept of man’s autonomy started to spread, so did the notion of man as “untutored-human-nature-as-it-is.” This view of human nature left the subject 18th century philosophers in a situation in which there was no teleological context. They tried to find a rational basis for moral beliefs in this subject understanding of human nature but the two were discrepant and incoherent fragments. This is because ethics is about enabling man to transition from his current state to his true end and without any notion of a telos, this transition is not possible. Therefore, the 18th Century moral philosophers were engaged in the inevitably unsuccessful project of trying to find a rational basis for moral beliefs based on human nature without a telos.²

The repudiation of Aristotle’s ethics and the failure of the Enlightenment project have brought us to the current no-win situation within modernity today. Modern society continues to struggle with moral dilemmas because questions of morality have no universal answers. There is a sense of incommensurability in the disagreements that are a part of contemporary moral dialogue. There seems to be no rational way to arrive at moral consensus. Yet, as MacIntyre says,

² Ibid., 38-39, 55, 77.

...the language and the appearances of morality persist even though the integral substance of morality has to a large degree been fragmented and then in part destroyed.³

Underlying this lack of moral consensus is the concept of emotivism which prevails within contemporary society. This is the doctrine that moral and evaluative judgements are actually just expressions of preference, attitude, or feeling in as much as their character is moral or evaluative. This concept leads to another emotivist belief that,

...there are and can be no valid rational justifications for any claims that objective and impersonal moral standards exist and hence that there are no such standards.⁴

The emotivist viewpoint is intimately related to modern society in terms of the fact that it often shapes who we are as people and how we approach moral issues. In addition to lacking any criteria for the purpose of passing judgment, it follows that everything can be criticized from any standpoint the self has accepted. The view of the self is totally alienated from any kind of social particularity or basis in social culture. It is detached from any social embodiments on the one hand and without any rational history of its own on the other.⁵

Modern society can also be described in terms of its view regarding the relationship between moral character and political community. For the liberal individual within modern society, a community is simply the setting in which individuals each pursue their own vision of the good life and political institutions exist to provide the order which makes such individual determinism possible.

The sense of a community with relationships which are closely interrelated and which have a history that forms and shapes the moral judgments and

³ Ibid., 11-12, 19.

⁴ Ibid.

⁵ Ibid., 194-195, 214, 217, 220.

evaluations made by individuals in that community is totally foreign and unknown to the emotivist self of modern society.⁶

Within this emotivist view which pervades society today there is no agreed-upon framework within which to form or shape the nature of morality because virtues have been replaced by rules and principles for which no standard criteria are possible. MacIntyre suggests that modern society today has misconceived the way to articulate the ordering of evaluative concepts and that the virtues need to be set in the priority of first place so that the function and authority of rules can best be understood. The important question to ask is, "What person am I to become?" not "What rules ought we to follow?" Focusing on the first question means that we look to an Aristotelian teleology for our orientation with respect to morality. Focusing on the second question means that moral life is rather a function of rules. When rules lead to virtues, virtues only become prized because of the rules, not due to having worth in and of themselves. When virtues have the priority and dictate the function and authority for rules, an objectivity to moral judgment is developed because specific practices are aligned with the virtues and the tendency is away from incommensurability. Therefore, understanding the virtue ethics of Aristotle and MacIntyre will help to guide modern society out of the incommensurability of moral disagreements into a more objective base of virtue ethics as a standard for moral decision making.⁷

⁶ Ibid.

⁷ Ibid., 117-119.

CHAPTER 3

THE VIRTUE ETHICS OF ARISTOTLE

Aristotle's world was that of an educated Greek, an Athenian, and therefore his life revolved around the Greek city-state, the "polis." This is the context within which alone the virtues can be fully demonstrated. Every activity, every practice within the life of the city-state has an objective of some good. Human beings have a specific nature which leads them in the direction of a specific telos. Aristotle's account of the virtues in his *Nicomachean Ethics* rests upon a foundation of certain aims and goals which lead toward his conception of "eudaimonia" or blessedness, happiness, prosperity. "Eudaimonia" is his view of the good for man and the virtues are connected with this view because in possessing the virtues an individual is enabled to achieve "eudaimonia." As Alasdair MacIntyre says,

For what constitutes the good for man is a complete human life lived at its best, and the exercise of the virtues is a necessary and central part of such a life, not a mere preparatory exercise to secure such a life. We thus cannot characterize the good for man adequately without already having made reference to the virtues.¹

Another important aspect of the context within which Aristotle's account of the virtues takes place is the concept that man has an assumed function, a purpose within his life. This could be conveyed similarly to how we might define the concepts of a watch or a farmer. A watch cannot be defined separate from the

¹ Ibid., 148-149; Aristotle, *Nicomachean Ethics*, trans. Martin Ostwald (Upper Saddle River, New Jersey: Prentice Hall, 1999), xxi.

concept of a good watch nor a farmer separate from the concept of a good farmer. Each concept has a particular function which is that of performing well, of functioning within evaluative terms. So it is with the concept of a man that Aristotle would say there are certain elements of character which are presumed, including the virtues. Virtues are practiced because they are presumed to be part of what it means to be a man. This leads to the point that right actions are associated with the function of a man rather than with certain circumstances or consequences.²

When one exercises a virtue, this leads to a particular choice and then to right action. When a choice is made, there is a sense of judgement involved. This is how the virtues come into practice. There is a deliberate sense of choice made about what to do in particular situations. The development of the virtues forms one's inclinations and this causes one to feel in particular ways so that one does what is virtuous because it is virtuous. For example, a well-trained soldier does what courage requires in one instance not because he is courageous but because he is well trained. The truly virtuous person acts on the foundation of a rational judgment, not based on some kind of application of rules. Any prohibitions or prescribed laws for Aristotle would be those imposed by the city-state and those regulations would be among the ones followed by a virtuous person. The relationship between the virtues and the law also involves Aristotle's view of the city-state as a community within which its citizens strive to uphold the expectations of that community. Following prescribed laws is one of the critical

² MacIntyre, *After Virtue*, 58-59, 150; Aristotle, *Nicomachean Ethics*, xxii.

expectations and leads to the additional important aspect that upholding laws results in the good of the community. The actions which follow virtuous character and the actions which follow prescribed laws all have the goal or “telos” in mind of the good of man which results in the community’s common good.³

The virtues and the law are also related in terms of the fact that the moral virtue of justice is required for someone to know how to apply the law at hand. To render to each person what each deserves is to be just. For justice to flourish, proper judgment is needed on occasions when no formal guidelines are provided. This is why Aristotle brings up the notion of a mean. True justice in a particular situation is going to involve a decision arrived at between two extremes, the more or the less. This is the way Aristotle describes the virtues. For instance, courage is the mean or middle ground between rashness and timidity. For each virtue, there are two corresponding extremes or vices. A vice in a particular situation may not be a vice in another and so describing a vice cannot be adequately done independently of circumstances. Judgment is therefore a critical element in being virtuous but not in being law or rule abiding. The link between a virtuous person and the element of judgment highlights the central, intellectual virtue of “phronesis” or wisdom. None of the character virtues can be exercised without it because it enables the proper choice of a particular action in a particular situation. For Aristotle, wisdom cannot be separated from excellence of character.⁴ It is evident that there is a close relationship between the character virtues of courage, justice, truthfulness, agreeableness, self-control, generosity, magnificence,

³ MacIntyre, *After Virtue*, 150-152.

⁴ *Ibid.*, 152-154.

gentleness, and friendship, and the intellectual virtue of practical intelligence.

One cannot possess any virtue of character in a developed form without possessing each of the others.

It is important to note as well that a knowledge of the good is necessary for one to have practical intelligence or wisdom, as Aristotle is translated by Ostwald:

Without virtue or excellence, this eye of the soul, (intelligence), does not acquire the characteristic (of practical wisdom)....

...whatever the true end may be, only a good man can judge it correctly. For wickedness distorts and causes us to be completely mistaken about the fundamental principles of action. Hence it is clear that a man cannot have practical wisdom unless he is good.⁵

The agreement between citizens with respect to goods and virtues makes possible the kind of bond which constitutes the “polis” or city-state in Aristotle’s view. This is a bond of friendship which entails a common conception of and pursuit of a good. This commonality and agreement on shared recognition of community goals and guidelines is the type of friendship Aristotle had in mind. He thought so strongly of this virtue of friendship that he explained how lawgivers devote more effort towards it than towards justice. The reason for this is that the heart and soul of a community or the city-state is friendship. This is indicative of the shared agreement of goods and practices which is the foundation of the bond within a community. True justice can only result after the bond of a community has been established. This bond in the whole community is a result of the bonding which takes place in the context of the friendships belonging to each individual. Friendship can be demonstrated in three ways: 1) from mutual utility, (2) from mutual pleasure, and 3) from shared concerns for the goods of both and

⁵ Aristotle, *Nicomachean Ethics*, 170.

therefore not excluding either. This third item is the paradigm for all relationships including husband and wife and citizen and citizen in the "polis."⁶ This kind of city-state founded on justice and friendship was scrutinized by Aristotle with another measure: enabling its citizens to experience the life of metaphysical contemplation, which enables man to achieve his specific and ultimate telos. MacIntyre describes it as, "it is nothing other than thought timelessly thinking itself and conscious of nothing but itself."⁷

Another element of Aristotle's ethics is the relationship between practical intelligence and the virtues. The judgments, which supply the agent's practical reasoning with a foundation, will include opinions on what it is appropriate for someone like him to do and to be. An agent's ability to make and act on such judgments will be based upon the intellectual and moral virtues and whatever vices he may have. Aristotle did not go into much detail on practical reasoning in his writings. Yet, he did convey the point that reason could not be held into subjection by the passions. MacIntyre conveys Aristotle's view this way:

For the education of the passions into conformity with pursuit of what theoretical reasoning identifies as the *telos* and practical reasoning as the right action to do in each particular time and place is what ethics is about.⁸

The main difference between the intellectual and moral virtues is in terms of how they are acquired. The acquisition of the intellectual virtues comes by teaching, whereas the acquisition of the moral virtues comes through habitual exercise. Consequently, we are more just or courageous as we perform just or

⁶ Ibid., 215.

⁷ MacIntyre, *After Virtue*, 158.

⁸ Ibid., 162.

courageous acts and systematic instruction leads to an individual becoming more theoretically or practically wise. In regard to how one acquires the virtues, it is helpful to think of these words from Ostwald:

Virtue is, for Aristotle, a 'hexis' (literally, "a having", "a holding", "a being in a certain condition"), something so deeply ingrained in a person by constant habit that he will almost automatically make the morally right choices on every occasion, rejecting at the same time and equally automatically all the alternatives as wrong.⁹

Our naturally given dispositions are transformed into virtues of character as we exercise those dispositions. The exercise of intelligence brings out the difference between a natural disposition of a certain kind and the corresponding virtue. The exercise of practical intelligence demands the presence of the virtues of character, otherwise the exercise of practical intelligence degenerates into, or it remains a way to link, any means to any end rather than to those ends which represent the genuine goods for man.¹⁰

The above highlights of Aristotle's ethics convey the following key points: 1) man's telos or goal is 'eudaimonia' or happiness, blessedness; man's function as a citizen of the 'polis' or city-state is to achieve this telos which is also known as the good of man 2) the exercise of the virtues helps man to fulfill his function and results in the ongoing development and progress of the city-state and 3) the virtues of character are developed and nurtured through habitual exercise while the intellectual virtue of practical wisdom is developed by instruction.

Based on Aristotle's conception of how the character virtues are acquired, we could say that Sailors and Marines undergo moral formation as they exercise the disciplines, skills, and virtuous practices which are all part of being Sailors and

⁹ Aristotle, *Nicomachean Ethics*, xxiii.

¹⁰ Ibid., 33-34, 38-39; MacIntyre, *After Virtue*, 154.

Marines. This concept of moral formation relates the virtue ethics of Aristotle to moral formation in the USN and the USMC. The virtue ethics of MacIntyre are also related to the moral formation in the USN and the USMC as set forth in the next chapter.

CHAPTER 4

THE VIRTUE ETHICS OF ALASDAIR MACINTYRE

MacIntyre's account of the virtues contains two main concepts as its foundation, that of a practice and that of narrative unity. The concept of a practice will be considered first in order to shape MacIntyre's account from the standpoint of this concept which lies at the cornerstone of the subject foundation. It is important to mention his two caveats at the outset. He does not desire to imply that the virtues are only exercised via his notion of a practice and that his notion is defined in a special way unlike contemporary usage of the word. His definition is as follows:

By a 'practice' I am going to mean any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended.¹

It is critical to consider first MacIntyre's notions of goods external and internal to a practice. His use of the example of chess as a practice is helpful. As an incentive to play chess, a child is first offered candy. If the child also wins while playing the chess game, additional candy will be given. So, the child plays and plays to win, for the candy. As long as the candy is the only reason the child has for playing, there is nothing to prevent his/her cheating but, rather, much to

¹ MacIntyre, *After Virtue*, 187.

promote it. There may come a time when the child plays chess for its own sake, in order to achieve analytical skills, imaginative strategies, for the intensity of competition and for excelling in any way chess demands, as opposed to playing chess strictly for the purpose of winning.²

The external goods attached contingently to chess-playing by social situation are candy for the child and in the case of adults, fame and fortune. Yet, there are other ways to attain such goods and their attainment is never to be had only by undertaking some particular practice. In contrast, there are goods internal to chess-playing that cannot be attained by any other way than the practice of chess or some other specific game. They are internal because they can only be identified and recognized experientially in participating in the practice at hand. External goods always belong to individuals as their possessions and the more one individual owns of these goods the fewer there are available to others. This makes external goods identified with competition in which there are winners and losers. While internal goods also may be the result of competition, their attainment is for the benefit of the entire community of individuals who are involved in the practice. The virtues relate to internal and external goods in that the exercise of the virtues enables the attainment of internal goods and the lack of exercising the virtues prevents that attainment.³

The positive effect of the virtues can be seen in terms of the fact that the virtues of justice, courage, and truthfulness are necessary elements of any practice with internal goods and these virtues should be exercised in connection with

² Ibid., 188.

³ Ibid., 188-190.

relationships with others who participate in practices. Understanding this would hopefully prevent the willingness to cheat, as could have been the case for the child in the chess game. This is to say that there are certain expectations with respect to the relationships between those who participate in a practice. The subject virtues are integral to the definition of such relationships and can be seen as required ingredients for excellence in attaining goods internal to practices.⁴

There are some other key elements with respect to understanding MacIntyre's concept of practices. A practice is always more than just a set of technical skills. A practice inherently involves conceptions of pertinent goods and ends which the subject skills serve. These goods and ends change and are enriched over time by the practices relating to particular skills. There is then evident a bigger picture with respect to practices which transcends the element of technical skills. There are also standards of excellence and obedience to rules which are added to the attainment of goods. Undertaking a practice entails the acceptance of the authority of given standards that may define a practice. It means subjecting personal desires and opinions to the standards of a practice and accepting the authority of standards laid down at this point in time. Practices do have histories and so standards may vary over time and are not beyond criticism, but neither are they beyond the respect required by these standards. This historical dimension is crucial and also requires the exercising of the virtues because undertaking a practice does not just involve relationships to other practitioners but also to those who proceeded us in time in the practice. For the sake of learning from the past, the virtues of justice, courage and truthfulness are also required because these

⁴ Ibid., 191-192.

virtues promote the necessary disposition which is able to learn from history and respect it without discarding it.⁵

Practices also need to be identified in relation to institutions. While chess is a practice, a chess club is an institution. Institutions are inherently concerned with external goods and are involved in gaining and distributing money and bestowing power and status as rewards. Practices cannot survive unless they are sustained by institutions. In MacIntyre's words:

Indeed so intimate is the relationship of practices to institutions – and consequently of the goods external to the goods internal to the practices in question – that institutions and practices characteristically form a single causal order in which the ideals and the creativity of the practice are always vulnerable to the acquisitiveness of the institution, in which the cooperative care for common goods of the practice is always vulnerable to the competitiveness of the institution.⁶

The role of the virtues is evident. Practices would be corrupted by institutions if it were not for the influence of justice, courage, and truthfulness. The 'health' of a practice, its integrity and wholeness will be proportionate to the exercising of the virtues, which has the ability to sustain the institutions which socially bear the practice. Empirically, this would be revealed by the way that without the virtues only external and not internal goods would be recognizable in the context of practices. Therefore, the virtues of justice, courage, and truthfulness will often keep us from being wealthy, famous, or powerful. It would also follow that if external goods were to be dominant in a particular society, the concept of the virtues might experience a natural disappearance.⁷

To locate the point and function of virtues merely within the context of

⁵ Ibid., 190, 192.

⁶ Ibid., 194.

⁷ Ibid., 195-196.

practices would be to limit their substantive application. There needs to be a telos which can transcend the limited goods of practices in terms of the good of a whole individual human life conceived as a unity.⁸

...is it rationally justifiable to conceive of each human life as a unity, so that we may try to specify each such life as having its good and so that we may understand the virtues as having their function in enabling an individual to make of his or her life one kind of unity rather than another?⁹

According to MacIntyre, it is rationally justifiable to conceive of each human life as a unity as he describes it. The character of this unity provides the virtues with an adequate telos in such a way that the unity of that life and the virtues coexist with the virtues sustaining that unity. There are some social and philosophical challenges in the pathway to this concept. On the social side, modernity separates each human life into segments so that none of them is related to any extent. On the philosophical side, there is a proclivity to think atomistically about human actions and to think of them in terms of single components. In MacIntyre's account of the virtues, one needs to see how a life is a unity rather than a chronology of individual actions and episodes. That also means the unity of a virtue in an individual's life is intelligible only in terms of being a characteristic of a unitary life. That life should be conceived and judged as a whole. This concept of unity relates to the characteristic narrative mode of human life. This is seen in the way that human actions relate to one another in such a way that we can understand what someone is doing if we know their intentions and their relation to particular settings. MacIntyre uses the question for someone working in a garden, "What is he doing?" to make his point. The answers, "Digging," "Gardening,"

⁸ Ibid., 201-203.

⁹ Ibid., 203.

“Taking exercise,” “Preparing for winter,” or “Pleasing his wife,” may all be truthful. To have the accurate answer, intentions need to be known. Behavior cannot be genuinely identified separate from intentions, beliefs, and settings. Ultimately, we characterize human actions by way of a narrative history which gives us the information necessary to make actions intelligible.¹⁰

Allied to the idea of narrative with respect to the unity of a human life is the point that each narrative has a sense of unpredictability and a certain teleological character. There are conceptions of certain possible goods which inform our decisions and subsequent actions. These can be considered as ends or goals to which we strive. We enter our lives with one or more particular roles which we learn about. The present is informed by some image of the future which comes forward as a telos, an end or goal of some sort. The narrative concept of selfhood entails that we are the subject of a particular history which belongs to no one else and that our selfhood is correlative. We are part of one another’s stories. The narrative of each life is part of a correlating set of narratives. We relate to one another’s narratives.¹¹

It is important to consider some questions:

In what does the unity of an individual life consist? The answer is that its unity is the unity of a narrative embodied in a single life. To ask ‘What is the good for me?’ is to ask how best I might live out that unity and bring it to completion. To ask ‘What is the good for man?’ is to ask what all answers to the former question must have in common.¹²

The moral life has unity as we systematically ask the last two questions and strive to answer them in deed and word. The unity of a human life and the unity of a

¹⁰ Ibid., 204-210.

¹¹ Ibid., 215-218.

¹² Ibid., 218-219.

narrative quest are equal according to MacIntyre. The corresponding criteria for success or failure in a human life as a whole are the same for a narrated or to-be-narrated quest. Such a quest is identified as having a final telos as well as a conception of the good for man.¹³

For MacIntyre, the virtues then are to be understood as dispositions which sustain practices and enable individuals to achieve the internal goods of practices. The virtues will also sustain individuals in the appropriate kind of quest for the good as they overcome harms, dangers, and temptations which they encounter. The catalogue of the virtues will include such virtues as those needed to sustain the type of household and political communities in which men and women can strive for the good together. This leads to a conclusion about the good life for man. It is the life undertaken for the sake of seeking the good life for man and the required virtues are those necessary for us to understand more about the good life for man. A third stage is that of never seeking the good or exercising the virtues for the sake of the individual because what it is to live the good life varies from setting to setting and person to person. The good is sought with reference to the particular role we each fill. We are someone's son or daughter, citizen of this or that city. What is good for us has to be good for anyone who inhabits such roles. The past we inherit from our family, city and nation constitute the given facts of our lives and these things give our lives 'moral particularity.' We each have an historical identity and a social identity. We are each part of a history and the bearer of a tradition. Practices relate here because they also have histories and

¹³ Ibid.

what a practice is subject to is whatever mode has been used to transmit it through many generations. The virtues relate here as well because they sustain the relationships required for practices.¹⁴

Practices also relate to traditions in terms of the fact that practices are transmitted through traditions. Traditions are usually partially constituted by an argument describing the goods, which if pursued gives to that tradition its unique point and purpose. MacIntyre says,

...when an institution, a university, say, or a farm, or a hospital- is the bearer of a tradition of practice or practices, its common life will be partly, but in a centrally important way, constituted by a continuous argument as to what a university is and ought to be or what good farming is or what good medicine is....
A living tradition then is an historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute that tradition.¹⁵

A tradition is the context, within which individuals undertake the pursuit of goods. This takes place sometimes through many generations. These are the goods internal to practices and the goods of a single life, each life being a part of a tradition. To reiterate a point made earlier, the narrative aspect of history is critical to understanding practices, traditions and the lives of individuals separately and in their relationship to one another. This is because the history of a practice is made intelligible by way of the extensive history of the tradition through which we learned of the present form of the particular practice. To articulate these critical relationships even further, the history of each of our own lives is generally grounded in and made intelligible by way of the histories of multiple traditions. Traditions can be sustained and strengthened or deteriorate and disappear. This can happen due to exercising or not exercising the

¹⁴ Ibid., 220-221.

¹⁵ Ibid., 221-222.

appropriate virtues. The virtues have a complex purpose. Not only do they sustain the relationships necessary to achieve a variety of goods internal to practices and sustain the context of an individual life in which one seeks out his or her own good in terms of the good of a whole life for him or her but also they sustain the traditions which give practices and individual lives the historical context they need. Traditions can become corrupted by the lack of the exercising of the virtues, just as can the institutions and practices which receive their life from those traditions, be corrupted. Having a sense of the traditions to which one belongs or which confront one is a virtue because this sense allows one to see future possibilities which the past, received through traditions, has made available to individuals in the present. Therefore, living traditions link the past to the future.¹⁶

MacIntyre's account of the virtues requires an understanding of social life in which traditions and practices relating to those traditions are strengthened by the exercise of the virtues. These interconnected social relationships are intelligible within the contexts of the narrative histories in which they exist.

In terms of relating the virtues to moral formation in the military, it will be critical to focus in more detail on Aristotle's and MacIntyre's views on that subject. This will take place next in Chapter 5.

¹⁶ Ibid., 222-223, 225.

CHAPTER 5

MORAL FORMATION AND ACQUIRING THE VIRTUES

Aristotle's Perspective

As mentioned previously, the character virtues such as generosity and self-control are acquired through habituation. In contrast to the character virtues are the intellectual virtues such as theoretical wisdom, practical wisdom, and understanding. The origin and development of intellectual virtues is in instruction and so requires experience and time. They are not given to us by nature but nature does give us the ability to receive them and habit makes this happen. This point about nature is further supported by the fact that nothing which has its origin in nature can be changed by habit.¹ We learn what these virtues mean by undertaking actions which are virtuous in such a way that we become courageous by committing acts of courage. Aristotle is translated on this subject as follows:

In a word, characteristics develop from corresponding activities. For that reason, we must see to it that our activities are of a certain kind, since variations in them will be reflected in our characteristics. Hence it is no small matter whether one habit or another is inculcated in us from early childhood; on the contrary, it makes a considerable difference, or, rather, all the difference.²

An important dimension to this subject is that of pleasure and pain. In the

¹ Aristotle's mention of nature in connection with the virtues is in response to the problem discussed at the beginning of *Plato's Meno* as to whether the virtues are acquired by teaching, by practice, or by nature. Plato leaves his audience with the notion that virtue is a gift from God to the virtuous but adds the unsettling point that one can't know for sure until the nature of virtue is pursued. *Plato's Meno: Text and Criticism*, ed. Alexander Sesonske and Noel Fleming (Belmont, California: Wadsworth Publishing Company, Inc., 1966), 37.

² Aristotle, *Nicomachean Ethics*, 33-35.

abstention from pleasure, we become more self-controlled and this self-control helps us to abstain from pleasure. Why should one abstain from pleasure? Because sometimes we can feel a sense of pleasure in the wrong way if it leads to wrong actions. On the other hand, pain can often lead us in the right direction because virtuous choices are often harder and sometimes painful.³

Are not individuals already courageous if they perform courageous acts? Not necessarily, because they are genuinely courageous only if they have particular characteristics as they perform such acts. First, they must understand why what they are doing is courageous. Secondly, they must intentionally choose to act the way they are acting. Thirdly, the actions must originate from a strong, non-variable character.⁴

Aristotle's perspective that the character virtues can only be acquired by habituation and that the intellectual virtues only acquired by teaching would tell us that moral formation is ultimately the result of an intimate relationship between these two forms of moral education. This relationship is conveyed as Aristotle delineates between moral or character and intellectual virtues. For instance, courage is a capacity to act, to make our choices right, acquired through habit, while practical wisdom is a different capacity. It deals with the capacity which determines how, or the steps necessary, to implement the right choices. In addition, according to Aristotle, it would probably be more accurate to replace the words 'ethics training' with 'moral formation.'⁵

³ Ibid., 37-38.

⁴ Ibid., 39.

⁵ Ibid., 169; MacIntyre, *After Virtue*, 154.

MacIntyre's Perspective

Moral formation takes place in relationship to his account of the virtues. In this account discussed in Chapter 4, he conveys the essential point that the unity of an individual life is integral to his account. The objective of this unity can be achieved as we consider the bigger question: "What is the good for man?" The search for this good could be called a narrative quest. We are sustained in this quest by the virtues which are the dispositions which will also sustain practices and promote the attainment of the goods internal to practices. Therefore, as we continue our quest for the good life for man we will acquire the virtues because they are a result of this quest process. According to MacIntyre, moral formation takes place as we seek the good life for man described by him as follows:

...the good life for man is the life spent in seeking for the good life for man, and the virtues necessary for the seeking are those which will enable us to understand what more and what else the good life for man is.⁶

This seeking or quest takes place most effectively in communities because communities have histories and traditions which promote the development of the virtues. Therefore, the most effective moral formation takes place in communities because those are the contexts in which the virtues are developed, nurtured, and sustained.⁷

In addition, moral formation takes place as we are educated into the virtues. The process is a good deal empirical in that we learn about the virtues through observation of their practice by others and in ourselves.⁸

⁶ MacIntyre, *After Virtue*, 219.

⁷ Ibid., 218-219, 221.

⁸ Ibid., 178.

From the perspectives of Aristotle and MacIntyre, moral formation is more habitual and empirical than it is instructional. Instruction does play a role to some extent in the process of moral formation because it is by instruction that we acquire the intellectual virtues necessary to put the choices made by possession of the character virtues into practice in such a way that we are fully aware of why the actions are being taken. Otherwise, virtuous acts would not really be virtuous but rather made out of ignorance and a lack of the moral virtues.

CHAPTER 6

AN OVERVIEW OF CURRENT USN AND USMC ETHICS TRAINING GUIDELINES

The USN and USMC, while being separate organizations under the authority and jurisdiction of the Department of the Navy (DON), often receive direction about programs which are expected to be undertaken by both the USN and the USMC. The DON issued the Core Values Charter in 1996 which stated the official Navy Core Values of Honor, Courage, and Commitment and corresponding characteristics of each value. The leaders of the USN and USMC were tasked with training all personnel about these values and their application to military service. Subsequent administrations have reiterated the significance of this Charter and the corresponding tasking. It is evident in the DON that being a Sailor or Marine also means expressing and imbuing the Core Values. Strong character and ethical behavior are integral parts of each service member. In effect, the Core Values reflect a way of life which permeates everything done by a Sailor or Marine.¹ The significance of the Core Values to the DON cannot be overemphasized. In a government document entitled, "Department of the Navy – 1999 Posture Statement," in section III it states,

The focus on building strong foundations in character, integrity, and leadership during recruit training and initial officer training lies at the heart of a career-long continuum of education. The updated Battle Stations in Navy Recruit Training and the Crucible in

¹ Richard Danzig, *SECNAV Instruction 5350.15A*, 1999.

Marine Corps Recruit Training are dedicated to instilling a common set of core values, overcoming mental and physical challenges, and fostering unit cohesion and teamwork.²

In response to the subject tasking, the USN began a program for instruction in the Core Values through the Commander, Naval Education and Training (CNET). CNET provides the curriculum for training which takes place at the Recruit Training Command and is known as Navy Military Training (NMT). Whereas, the Battle Stations training referred to above takes place outside the classroom. This training provides a variety of situations which could easily take place in reality on board a naval vessel. In the process of recruits learning specific technical skills, they also learn how important teamwork or working together toward a common goal can be. These training scenarios test one's mental endurance and capabilities beyond a level that most recruits have ever gone.

The USMC has also taken much effort to fulfill the DON's tasking to train personnel in the Core Values. The USMC initiated the Marine Corps Values Program in 1996 by way of Marine Corps Order 1500.56. It is no surprise that history and tradition are part of the discussion because Marines relate their Core Values and Marine character to their history and traditions. MacIntyre would agree that the virtues, traditions, and histories are all interrelated. To reiterate the DON philosophy, Marines and the living of Core Values are one and the same. To make the point even more forceful the subject order states, "There is no room in the Marine Corps for situational ethics or situational morality."³ Just as

² Department of the Navy, *Department of the Navy-1999 Posture Statement*, Section 3.

³ Charles C. Krulak, *Marine Corps Order 1500.56*, 1996.

the virtues for Aristotle and MacIntyre are the foundation for right and moral actions, so in the USMC, the Core Values form and shape everything a Marine does.

The USMC training has three phases: 1) Initial Entry Training 2) Reinforcement Education and 3) Sustainment Education which are to be implemented by the Commanding General, Marine Corps Combat Development Command, who is responsible for the educational tools to assist commands in training their people. The foundational tool is the *Marine Corps Values and Leadership Discussion Leader's Guide*, also known as the *Marine Corps Values Guide*. This tool is quite comprehensive and includes a wide range of subjects from the basic Core Values, "Right vs. Wrong," "Sexual Harassment," and "Fraternization" to "Philosophy of Leadership," "Profiles in Courage," and "Customs, Courtesies, and Traditions." The point is firmly made in this tool that being a Marine equates to living the Marine Corps Core Values. The other overriding point made in this tool is that a grounding by every Marine in the Marine Corps Core Values ultimately also raises combat and unit efficiency.⁴ Unit readiness is the highest priority and since the Core Values promote readiness, the Core Values have a firm place in the USMC.

⁴ Ibid.

CHAPTER 7

WHY COULD THE VIRTUE ETHICS OF ARISTOTLE AND MACINTYRE ENHANCE THE CURRENT USN AND USMC ETHICS TRAINING GUIDELINES?

The current ethics training guidelines are the foundation for moral formation in the USN and USMC. As conveyed in Chapter 5, moral formation is largely the result of habituation, yet it can also take place empirically and through instruction. Although the USN and USMC approach moral formation from a training standpoint, in actuality, such formation also takes place in large part as Sailors and Marines habitually exercise the Navy Core Values in their ongoing duties. Their duties as Sailors and Marines entail the exercise of the virtues because being virtuous is a critical part of being a Sailor or a Marine. Therefore, the current training guidelines of the USN and USMC could be enhanced by the incorporation of the virtue ethics of Aristotle and MacIntyre because these two individuals acknowledge the concept that moral formation takes place in the manner just described for the USN and USMC. There are other reasons to incorporate Aristotle and MacIntyre as well. The virtue ethics of Aristotle and MacIntyre should be incorporated because they acknowledge the close relationship between the virtues and histories and traditions. In the USN at present, Naval Heritage is taught but not in connection with Core Values. Incorporating Aristotle and MacIntyre could help to make that happen. In the

USMC, history and tradition are a part of Core Values training so Aristotle and MacIntyre's perspectives could reaffirm that concept when added to USMC training.

In addition, their concepts are akin to those of the USMC ethos. For instance, General Charles Krulak, the 31st Commandant of the USMC, put out a message on 13 September 1996, in which he discussed the Core Values and their significance. In that message, he echoes some of the ideas of Aristotle and MacIntyre. Here are some of his revealing comments:

Character is developed everyday in garrison, on deployment, aboard ship, on duty or on liberty, wherever we are around the world. We are not born with character. It is developed by the experiences and decisions that guide our lives....When the right course of action is unclear, only the habit of doing the right thing, as practiced every day in all areas of our lives, can be counted on. Well-developed character is our shield against fear and despair.¹

As Aristotle says that the virtues are formed through habit, so Krulak says the Core Values are formed through habit. As MacIntyre says the virtues are formed by experience and observation, Krulak similarly says character is developed by our experiences and decisions. It is evident that the virtue ethics of Aristotle and MacIntyre have a natural place within the current ethics training guidelines of the USN and USMC.

Next, the kind of social life which MacIntyre contends that the tradition of the virtues requires, is nurtured and sustained by the types of communities which are represented by the USN and USMC. Consequently, these two communities are good examples of the social groups which MacIntyre describes as existing on the margins of modern society today. This is because the USN and USMC are

¹ Charles C. Krulak, *ALMAR Message*, 1996.

communities which stand in stark contrast to other communities in modern society and because they are grounded in their histories and traditions which breathe life, vision, purpose, and esprit de corps into each of these organizations.

On the other hand, modern society which promotes the notion of the individual as its cornerstone, has no admiration or positive relationship with the concept of a tradition because history has no particular significance. The world of the individual is the focus around which circle other elements of society. As a result of these characteristics of modern society, the social life referred to by MacIntyre cannot be nurtured or sustained unless within the context of a community.

MacIntyre also mentions the great significance of communities when discussing the future existence of the tradition of the virtues:

What matters at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without grounds for hope.²

It is evident how MacIntyre arrives at the relationship between “civility and the intellectual and moral life” or the good life for man, and “local forms of community.” This relationship exists due to the fact that the good life for man is promoted within communities. This good life for man flourishes because virtues, which are cultivated within communities, promote internal goods resulting from practices that nurture that good life.

Needless to say, the construction of communities is critically needed in order to nurture the classical tradition of virtue ethics. This construction can

² MacIntyre, *After Virtue*, 263.

happen in various ways including the sustaining and strengthening of traditions, histories, and narrative stories among individuals. Historical ties by way of stories which recount the practices and traditions of communities in society today can help to promote the resurgence of the classical tradition of virtue ethics. It would obviously be difficult, if not impossible, to change widely established economic and social systems, but steps can be taken to teach the intellectual virtues and promote the habitual exercise of character virtues through developing programs to effect that exercise and teaching. These programs would include instructing groups of individuals about how the histories and traditions behind their respective communities are interrelated with the virtues and practices. As already mentioned, the USN and USMC are examples of such a community. The opportunity to advance the virtues within the USN and USMC is unlimited, especially among new recruits. As these individuals live the virtues through practices from their traditions, they have the potential of contributing toward the resurgence of the classical tradition of virtue ethics within society today. Therefore, it is clear for a variety of reasons, that the virtue ethics of Aristotle and MacIntyre could enhance the current USN and USMC ethics training guidelines.

As mentioned in Chapter 1, one of the purposes herein is to show *how* the virtue ethics of Aristotle and MacIntyre could be incorporated into the subject ethics training guidelines of the USMC. The way this incorporation could take place will be covered in the next chapter.

CHAPTER 8

INCORPORATING THE VIRTUE ETHICS OF ARISTOTLE AND MACINTYRE INTO THE ETHICS TRAINING GUIDELINES OF THE USMC

(A PRESENTATION USING OVERHEAD TRANSPARANCIES OR
POWERPOINT SLIDES)

The Identity of a Marine

When you think of a United States Marine, what comes to thought?

(Discussion) We could put the question another way. "What kinds of things does a Marine represent?"

Excellence (quality and competency). Marines are expected to pursue excellency in everything they do. That is because they see themselves as the best. When you think of a Marine that sense of quality is automatically there. In the perception about a Marine, there is no room for complacency.¹ In describing Marines, the current Commandant of the USMC, General James L. Jones, said,

...we define ourselves by balanced excellence in the way we train, live, and if need be, fight-as United States Marines.²

Discipline. Why is discipline important? There is no margin for variation with regard to this principle. It is also a critical part of a Marine. This is because attention to detail, obedience to all orders, doing things in prescribed ways and at

¹ Victor H. Krulak, *First to Fight* (Annapolis, Maryland: Naval Institute Press, 1984), 5; Kenneth W. Estes, *The Marine Officer's Guide* (Annapolis, Maryland: Naval Institute Press, 1996), 2.

² James L. Jones, "Commandant's Guidance," *Marine Corps Gazette*, July 1999, A-15; Joseph H. Alexander, *A Fellowship of Valor: The Battle History of the United States Marines*, with the collaboration of Don Horan and Norman C. Stahl (New York: Harper Collins Publishers, Inc., 1997), xi.

certain times, and self-discipline, all lead to effective performance in combat.³

Valor. This quality in a Marine is a given because valor, or courage, is what every Marine represents. It is prominently mentioned in a quote which appears on the famous Iwo Jima Memorial in Washington, D.C. Fleet Admiral Chester Nimitz described the performance of the Marines who took the island of Iwo Jima during WWII in this way: "Uncommon valor was a common virtue."⁴ It has been said that "there is a fellowship of valor that links all U.S. Marines, past, present and future."⁵

Esprit de Corps. What does esprit de corps mean to you? (Discussion) A Marine is intimately related to every other Marine because each Marine is an integral part of the whole USMC. The spirit of this relationship was articulated by General Jones in his "Commandant's Guidance" printed in July 1999. He quotes Rudyard Kipling in *Second Jungle Book*:

Now this is the Law of the Jungle-as old and as true as the sky; and the Wolf that shall keep it may prosper, but the Wolf that shall break it must die. As the creeper that girdles the tree-trunk the Law runneth forward and back-For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack.⁶

General Jones likens Kipling's Wolf to the individual Marine warrior and the Marine Corps represents the Pack. The General's point comes down to the concept: "For the strength of the Corps is the Marine, and the strength of the Marine is the Corps."⁷ This intimate relationship between the USMC and each Marine nurtures an esprit de corps which permeates the life of each Marine. It

³ Kenneth W. Estes, *The Marine Officer's Guide*, 313-315.

⁴ *Marine Corps Values Guide*, 24-29.

⁵ Joseph H. Alexander, *A Fellowship of Valor*, xiv-xv.

⁶ James L. Jones, "Commandant's Guidance," A-4, quoting Rudyard Kipling, *Jungle Book*.

⁷ Ibid.

means that each Marine understands the significance of every other Marine and is willing to put himself aside for the well being of another Marine. He or she is also willing to demonstrate the kind of selfless devotion which puts the well-being of the Marine Corps before one's own good. This attitude is also demonstrated in the outstanding teamwork among Marines.⁸

Honor/Pride. Marines are intensely proud of the USMC and their country and do everything they can to honor and build up the Corps and uphold everything for which it stands. They have a rich history full of many traditions which represent where they come from, who they are now, and give them a strong foundation upon which to build for the future. They exude the honor which can be seen in the way they respect their rich history and especially those Marines who have gone before them. Indeed, for them, the most important day of the year is the day upon which they can honor the birth of the USMC and recognize everything for which they stand.

Loyalty and Faithfulness. You can always trust a Marine because he or she would never be anything but loyal or faithful. Loyalty to the Corps and devotion to duty run through the blood of every Marine. A motto which is an essential element of the USMC history and tradition conveying the significance of being loyal and faithful is "Semper Fidelis" which means "always faithful."

Integrity. You can always believe a Marine because he or she is honest, forthright and has the utmost moral standards. Marine's do not cheat, steal, or lie. These things are inherently contradictory to a Marine's nature. This is yet another quality which is a given in connection with describing a Marine.

⁸ James L. Jones, "Commandant's Guidance" A-5; Joseph H. Alexander, *A Fellowship of Valor*, xi, xv.

What else comes to mind when you think about a U.S. Marine? (Discussion)

Those are just a handful of the qualities which represent what it means to be a U.S. Marine. The following words of General John A. Lejeune, the thirteenth Commandant of the Corps, succinctly and effectively describe a U.S. Marine:

He is the descendant of a line of heroes, the bearer of a name hailed as foremost in the annals of his country, the custodian of a long-cherished reputation for honor, valor, and integrity.⁹

Marine Corps Core Values

We have seen how the identity of a Marine is made up of traits of his or her character which come together in the individual and collectively represent what it means to be a Marine. General Krulak, referred to earlier, had this to say about character:

Marines are men and women of character widely recognized for their moral excellence, selfless courage, committed principles, and sound judgments. Character can be described as a "moral compass" within one's self, that helps us make right decisions even in the midst of the shifting winds of adversity....Our challenge is to be a Corps of men and woman who consistently represent the highest moral character in and out of uniform. Character creates a foundation on which successful military units are built. From this foundation, honor, courage, and commitment will always be evident, providing the perfect description of a United States Marine.¹⁰

Therefore, what it means to be a U.S. Marine is to be a man or woman of character grounded in the Marine Corps Core Values of Honor, Courage, and Commitment. If you think back on the list of character traits for a Marine, those traits are included within the Core Values as follows:

Honor. A Marine is the standard of excellence for our society and so with gallantry and honor serves the United States and embodies these elements of honor: 1) through integrity demonstrating right, legal and ethical conduct 2)

⁹ "Marine Corps Values Guide," 2-9.

¹⁰ Charles C. Krulak, *ALMAR Message*, 1996.

through responsibility being accountable for one's actions and understanding that while together Marines are stronger than they are individually, one Marine's dedication may save the day in a particular situation 3) through honesty the truth is the standard in every word and action; speaking and acting should always be undertaken, and not withheld, in order to convey the truth; a Marine respects another's property and does not lie, cheat or steal 4) through respect for Marine Corps history and traditions Marines honor the Corps; they also respect and honor the traditions of others they encounter while on duty throughout the world.¹¹ Let's give some further thought to the idea of integrity and ethical behavior. (Presentation of several case studies.)

Courage. This is the "moral, mental, and physical strength to resist opposition, face danger, and endure hardship..."¹² It is evidenced but not limited to through: 1) self-discipline in which Marines are accountable for their actions and hold others accountable for their actions as well 2) dedication to maintaining moral and mental health and to physical fitness, exercise, and the pursuit of knowledge 3) patriotism in which one is devoted to and defends the United States; reflects one's freely chosen and informed willing support for and defense of the Constitution of the United States 4) loyalty thorough which a steady reliability is demonstrated in doing one's duty in service to country, Corps, one's command, one's fellow Marines, Sailors, Soldiers, Airmen, citizens, self and family and 5) valor through which one's boldness and determination confront the dangers of

¹¹ U.S. Marine Corps *Marine Corps Values Guide*, 2-3.

¹² Ibid.

battle and one is committed to excellence and knowledge in all actions.¹³

Commitment. A Marine always promises to complete all worthy goals by worthy means which entails identification with the goal and demonstrated actions in support of the goal to include without limitation the following actions: 1) through competence one maintains and improves personal skills to support the team while striving for the highest standard of excellence 2) through teamwork individual Marines support one another toward accomplishing the team's mission; they always take care of their own; they understand that team effort produces all worthwhile accomplishments 3) through selflessness Marines take care of themselves after their subordinates, their families and peers; individual welfare comes second to that of country and Corps 4) through concern for people the Marine Corps demonstrates that it is the custodian for this nation's future, her young people; the purpose of Marines is to defend the nation and to create honorable citizens; race, nation of origin, religion, or gender do not affect one's value; a Marine's concern is reflected in his or her commitment to improving quality of life for Marines and their families and 5) through the dimension of spiritual heritage a Marine acknowledges that the U.S. Constitution, the Pledge of Allegiance, and the creeds that guide our nation attest to the importance of the religious and spiritual heritage of individuals; a Marine's understanding of rights and duties is based on the fact that God has endowed all people with the inalienable rights of life, liberty and the pursuit of happiness; Marines maintain their spiritual growth and health so that they can have a source of strength they

¹³ Ibid.

can draw upon in order to succeed in battle and endure hardship.¹⁴

To reiterate a point made earlier, when we think of a Marine, we think of his or her high level of character. This character can again be described in these three words, Honor, Courage, and Commitment, the Marine Corps Core Values. This character drives a Marine's actions and decisions, not particular situations, as we read in the Marine Corps Order 1500.56, which delineates the Marine Corps Values Program.

Our goal is to continue to produce Marines who are exemplary citizens and who will act honorably and intelligently, whatever their situation or level of responsibilities...Honor, Courage, and Commitment are not just words; they frame the way Marines are to live and act.¹⁵

We can look to both ancient and contemporary philosophers and find people who would have had a kinship of sorts with an organization like the USMC. The Greek philosopher, Aristotle, who was born in 384 B.C., would have been very impressed with a U.S. Marine. A Marine would be somewhat analogous to Aristotle's concept of a man as a citizen of a Greek city-state known as a "polis." For Aristotle, a man's function as a citizen in the "polis" was to exude moral virtues such as courage, truthfulness, self-control, generosity, friendship and justice. These virtues were a given if a man was to fulfill his function as a citizen. So, similar to thinking of a Marine as expressing certain Core Values, Aristotle thought of a citizen of the "polis" as expressing certain virtues. For the Marine and for Aristotle's citizen, standards of character are a natural part of each one's identity.

¹⁴ Ibid., 2-3, 2-4.

¹⁵ Charles C. Krulak, *Marine Corps Order 1500.56*.

How Does One Become A Marine?

How would you answer this question? Besides the obvious – “by enlisting!” what else could we say? What takes place in Marine Corps Recruit Training that makes you into a Marine? (Discussion)

Going back to General Krulak, he has shared some comments which are very direct regarding how an individual becomes a Marine. He said:

Character is developed every day in garrison, on deployment, aboard ship, on duty or on liberty, wherever we are around the world. We are not born with character. It is developed by the experiences and decisions that guide our lives. Neither can we borrow the character or reputation of another. Each individual creates, develops, and nurtures their own. That is why each of us must learn to make good moral decisions in our lives. When the right course of action is unclear, only the habit of doing the right thing, as practiced everyday in all areas of our lives, can be counted upon. Well-developed character is our shield against fear and despair. That's why Napoleon said that in war, the importance of the moral, relative to the physical, is three to one.¹⁶

What stands out to you in this quote? How does he say a man or woman becomes a Marine? (Discussion)

Through experience, making right decisions, habitually doing the right thing, undertaking right practices each day in every aspect of one's life, an individual becomes a Marine. Thomas E. Ricks in his book, *Making the Corps* tells a story about how important habit is in the making of a Marine. He tells of a Marine Corps officer who asks a handful of recruits if they have ever heard of Aristotle. Ricks then says in his book,

The recruits look at one another as if to say, “No Sergeant Aristotle in my unit.” The colonel explains: “He was a smart guy who lived a long time ago. He said we are what we repeatedly do. Excellence, then, isn't an act, it is a habit.”¹⁷

We could say then that the habit of excellence is what also makes a Marine.

Again, it is easy to see that Aristotle, a philosopher from many centuries ago,

¹⁶ Charles C. Krulak, *ALMAR Message*, 1996.

¹⁷ Thomas E. Ricks, *Making the Corps* (New York: Simon and Schuster, 1997), 196-197.

has a kinship in his concepts with those of the Marine Corps today. In his book, *Nicomachean Ethics*, Aristotle explains the importance of habitually doing things in order to learn them. He says,

...the virtues are implanted in us neither by nature nor contrary to nature: we are by nature equipped with the ability to receive them, and habit brings this ability to completion and fulfillment....

...we become just by the practice of just actions, self-controlled by exercising self-control, and courageous by performing acts of courage....

...In a word, characteristics develop from corresponding activities. For that reason, we must see to it that our activities are of a certain kind, since any variations in them will be reflected in our characteristics.¹⁸

Let us now consider a contemporary philosopher, named Alasdair MacIntyre who also has a kinship in some respects with the concepts of the Marine Corps culture. MacIntyre would definitely agree with General Krulak's remarks about character development taking place through experience as we observe, for instance, the practice of courage by others and ourselves. In this way, we need to be educated into the virtues. We learn from others and from ourselves.¹⁹ Recruits go through training and they observe what it means to be courageous and to overcome fear and risks of danger. As an individual habitually undertakes practices which demonstrate Honor, Courage, and Commitment, the individual is imbued with those qualities. They become a part of his or her character. Significantly, each individual needs to habituate these practices themselves because one cannot borrow the character or reputation of someone else.

What practices promote Honor, Courage, and Commitment? MacIntyre would say they are the practices which promote goods internal to the practices. A good way to think of internal in contrast to external goods is this example about

¹⁸ Aristotle, *Nicomachean Ethics*, 33-34.

¹⁹ MacIntyre, *After Virtue*, 178.

playing chess. Let us say I told a child I would give him some candy if he would play chess with me and that I would give him even more candy if he could beat me at the game. As long as it is the candy which provides the child with a good reason for playing chess, he has no reason not to cheat as long as he can do so successfully and beat me while doing it. Maybe there will come a time when the child will find in the goods specific to chess for instance, in attaining analytical skills, strategic imagination, or competitive interaction, some new reasons now not just for winning but in trying to excel in whatever ways the game of chess may demand. Then if the child cheats, he would not be defeating me but himself or herself. This leads to the point that there are two kinds of goods one could gain by playing chess: external and internal. The external goods come by being conditionally attached to the game by social circumstance, like the candy for the child, or possibly wealth and fame for the adult. Wealth, fame or candy can be had though by other ways than playing chess or any other game. Internal goods, however, can only be achieved by a particular practice. For instance, the only way to obtain analytical skill, strategic imagination or competitive interaction with respect to game playing is in terms of a practice specific to a particular game. It is interesting to note as well that external goods are always some individual's possession or property. The more one has of them, the less there is for others. External goods are objects of competition in which there are losers and winners. Whereas the achievement of internal goods is a good for the whole community involved in the practice. For MacIntyre, the virtues were those human qualities the possession and exercise of which tended to enable one to achieve internal

rather than external goods.²⁰

What does this mean to you in the Marine Corps? As you approach being a Marine from the standpoint of striving for excellence for the good of the Corps rather than for personal gain, you promote the achievement of internal goods like teamwork, esprit de corps, trust, loyalty, and faithfulness among Marines. When you undertake being a Marine to achieve personal benefit over other Marines and when you are always watching out for what you can get or what you can gain from being a Marine rather than being a Marine for the sake of promoting the Corps and the good of your fellow Marines, you promote the deterioration of what MacIntyre calls the virtues and what the Marine Corps calls the Core Values. Needless to say, when a Marine works to achieve external goods he works toward the deterioration of the Corps and all for which it stands.

The USMC Story

When we discussed the identity of a Marine, it was from history and tradition that we formed that image. History and traditions go into the making of the USMC story. It is a rich narrative story which goes back in time to 10 November 1775, when the Continental Congress authorized the formation of two battalions of Marines. Without that particular story, there would be no USMC as we know it today, and no narrative context within which to place this elite organization and its members. Marines cannot be separated from their story or they would lose their unique identity. The two are intimately related and infused. Thomas Ricks makes this point well in his book, *Making the Corps*, when he says,

²⁰ Ibid., 187-189.

Culture-that is, the values and assumptions that shape its members- is all the Marines have. It is what holds them together....Theirs is the richest culture: formalistic, insular, elitist, with a deep anchor in their own history and mythology.²¹

The philosopher MacIntyre would again be akin to the Marine Corps culture or ethos of strong ties to history, tradition and story. He thinks that we each are part of a personal history and therefore a bearer of tradition. This history and tradition make our lives intelligible, understandable. These histories also have practices associated with them. What those practices are is determined over many generations. For MacIntyre, the virtues sustain the relationships required for practices. In the case of the USMC, we can make the point with a particular tradition, within the practice of warfighting, in which Marines do not leave their wounded or dead behind. This is because the dead or wounded are still their buddies and to leave them behind would be incomprehensible. This practice includes a history all its own. An example you will find inspiring is the story of Lance Corporal Noon, a young Marine who received the Medal of Honor posthumously for the act of carrying four wounded fellow-Marines to safety while in Vietnam just prior to being killed as he carried his fifth. (Pause for effect) This kind of practice is what Marines would see as losing the "self" for the good of the Corps.

The culture involves being faithful to your fellow Marines no matter what the cost to yourself. This is also a good example of how the virtues sustain relationships required for the practices. In the case of Lance Corporal Noon, it was honor, courage, and commitment which sustained the relationships required

²¹ Thomas E. Ricks, *Making the Corps*, 19.

for this practice, the relationships between Marines in the Corps.²²

A significant element of history and tradition is the USMC emblem with the eagle, globe, anchor, and "Semper Fidelis." It is the most important insignia a Marine has. The eagle is the national symbol of the United States and identifies a Marine with his country. A streamer proudly held in the beak of the eagle bears the motto of the Corps, "Semper Fidelis." The anchor emphasizes the close ties between the USMC and the USN. The globe of the Western Hemisphere stands for the many original operations which took place in this hemisphere. This symbolism is part of the Marine Corps ethos or culture and as you know is worn on the uniform of every Marine.

Another significant symbol which has been mentioned before and should be reiterated, which links both our history and our tradition is the Iwo Jima Memorial in Washington, D.C. (show pictures) This Memorial commemorates the victory of the Marines on the island of Iwo Jima, 19 February 1945. The Battle of Iwo Jima was the largest and bloodiest of all-Marine Corps battles in history. Over 23,000 Marines were killed in that battle. Admiral Chester W. Nimitz is quoted on the Memorial describing the character of the Marines who fought there as saying, "...uncommon valor was a common virtue."²³ This not only describes the standard of Marines past but sets the standard for Marines of the future, including each one of you in this room.

These elements of history, tradition and practices all serve to feed the fires of the Marine Corps ethos and culture. The philosophers Aristotle and MacIntyre

²² MacIntyre, *After Virtue*, 221; Thomas E. Ricks, *Making the Corps*, 261.

²³ *Marine Corps Values Guide*, 24-29.

would say that the virtues including courage, self-control, generosity, friendship, justice and practical wisdom sustain the relationships necessary for the attainment of goods internal to practices. Internal goods such as the teamwork and self-sacrifice found in warfighting are sustained by the virtues and the virtues also sustain the traditions.²⁴ The Marine Corps today would say that its Core Values of Honor, Courage, and Commitment serve to sustain the relationships, practices, traditions, and history of the Corps.

It is the duty of every Marine to habitually exercise the Marine Corps Core Values. By striving to do this, each of you will not only personally grow in character but also promote the rich history and traditions which the Marine Corps so proudly represents.

(End of Training)

²⁴ MacIntyre, *After Virtue*, 222-223.

CHAPTER 9

REFLECTIONS ON VIRTUE ETHICS, THE MARINE CORPS VALUES, AND ISSUES FOR THE 21ST CENTURY; CLOSING REMARKS

Since the Marine Corps recruits from the modern society that can appear so immoral, valueless, and/or corrupt, how can they survive as being a part of that society?

The Marine Corps sees society's degradation and erosion of work and service ethics as a threat to the standard of the Corps' performance. There appear to be fewer and fewer incentives for excellence within society and a diminishing sense of national commitment.¹ The Marine Corps acknowledges the challenges posed by American society which tend to create a gap between the Marine Corps culture and American society's popular culture. Thomas E. Ricks in *Making the Corps* describes the situation this way:

The Marines are rebels with a cause, articulately rejecting the vague nihilism that pervades American popular culture. With their incessant emphasis on honor, courage, and commitment, they offer an alternative to the loneliness and distrust that today seem so widespread, especially among American youth.²

It is evident that the USMC is aware of and alert to the influence and impact which American society can have upon it and yet there is a prevailing vision within the Marine Corps ethos and culture which also understands that the Marine Corps has a mandate, if you will, from the American people and from its very history and tradition, to uphold the high standards and guidelines which have

¹ Victor H. Krulak, *First to Fight*, 223-224.

² Thomas E. Ricks, *Making the Corps*, 23.

marked its name throughout history. This mandate puts upon the USMC a duty to the American people to live up to these standards of character and excellence. Between the expectations of the American people and the USMC's ethos and culture for excellence and high standards of character, the USMC is going forward into the 21st century with commitment and a momentum which should keep it strong in spite of the nature of the some of the recruits it receives from society. The USMC ethos and culture are so strong that they have the incredible power needed to transform the recruits who come out of a modern society. What impels the USMC during these times is also the perception that it is a viable escape and a haven of sorts for many young Americans who desire to detach themselves from the negative influences of American society in general and their own communities in particular. Another dimension which impels the USMC is that it sees one of its obligations is to create honorable citizens of the recruits which come from American society. It is interesting how its rich history and traditions "feed" this vision that the USMC has of having a duty and obligation to continue in its mission to be everything it stands for in spite of what is going on around it within American society. The USMC understands that it has inherited the trust of the nation from all those Marines who have so proudly gone before and consequently the Marines of each generation have a "sacred responsibility" to guard that trust. The American nation demands that the Corps maintains its high standards and those expectations need to be fulfilled.³

³ James L. Jones, "A Message From the Commandant of the Marine Corps," *Marine Corps Almanac 2001*, 2; Thomas E. Ricks, *Making the Corps*, 20, 23, 201; "Vision Statement of the United States Marine Corps," *Marine Corps Almanac 2001*, 3; James L. Jones, "Commandant's Guidance," A-4; *Marine Corps Values Guide*, 2-1, 2-4, 2-8.

If the Marines represent the conversion from liberal to heroic society, how do they understand that they are now protecting the society they might otherwise despise?

It does not appear that anything could deflect the USMC away from its perceived "sacred responsibility" to guard the trust which the American nation has placed upon it throughout its history. There are certainly a variety of influences out in American society today which could convey that there are elements in society not worth defending. Yet the ethos and culture of the USMC holds on to a view of the United States which sees the nation and what it stands for deep down inside in spite of the negative elements of society which are so visible today. As mentioned above, the USMC does have a view that one of its main missions is to create quality citizens. The worse society tends to get, the stronger that influence tends to make the USMC in its efforts to fulfill its duty to contribute citizens with high standards to American society. It is almost as if the USMC understands that its duty is to protect American society from itself by being a persistently strong force for the moral transformation of America by doing what the Marine Corps does best, which is making Marines, who are also good citizens.

Does society allow the military to be the community of classical tradition which it is, given the way that society judges the battles in which the military engages?

It would appear that society wants to "have its cake and eat it too," to quote an appropriate cliché, especially in terms of how it can criticize and judge the military on the one hand and yet praise it for the high standards, rich history, and

traditions it stands for on the other. The military does not always decide what missions it will undertake. Many of its missions and operations are directed by higher authority. Yet, the military pays a big part of the price for decisions made about who and where it will fight or not fight. Ultimately, it seems that a good portion of American society supports the military for what it represents in terms of the moral character and high standards of military personnel. Yet, there are times when society struggles with what the military is called upon to do. There is no easy resolution to these tensions.

The main challenge posed to the military today, especially to the USMC with its exemplary history, traditions and high standards is: "Can it remain a community of the virtue tradition without eroding due to the persistent negative influences of modernity and nihilism within American society today?" The strength of the USMC ethos and culture would impel us to answer in the affirmative and to say that the USMC is doing its part to construct a "local form of community" which MacIntyre refers to in these words,

What matters most at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us.⁴

It is evident that the USMC stands out as a beacon of character within American society today. The USMC ethos and culture nurture the kind of community within which the virtues of Aristotle and MacIntyre can thrive. The USMC's high standard of excellence and its vision for the development of the Marine Corps Values will provide it with the firm foundation it needs to continue

⁴MacIntyre, *After Virtue*, 263.

in one of its most important missions which is making Marines who are naturally good citizens.

Closing Remarks

In looking back at the twofold purpose of this paper, it is clear that the current ethics training guidelines of the USN and USMC could be enhanced by the virtue ethics of Aristotle and MacIntyre. As pointed out earlier, this is because the USN and USMC cultures share a close kinship with the virtue ethics of these two philosophers. The USN and USMC understand that a great deal of moral formation takes place as Sailors and Marines demonstrate what it means to be Sailors and Marines. Aristotle and MacIntyre would agree because it is through the habitual practice of the virtues that we become virtuous. It is also evident how the virtue ethics of Aristotle and MacIntyre could be incorporated into the current ethics training guidelines of the USN and USMC. The training proposal included herein is one way for that to happen.

The famous flag-raising event during World War II on the island of Iwo Jima, referred to previously, stands as a symbol of the kinship of the cultures of the USN and USMC and the virtue ethics of Aristotle and MacIntyre. The five Marines and a Sailor are depicted working together for the good of the group. Teamwork within communities, especially ones like the USN and USMC, nurtures moral formation because the virtues are necessary in order for these selfless relationships to exist. This kind of moral formation is the lifeblood of the USN and USMC and is effected as Sailors and Marines do what they do best.

APPENDIX 1

A MESSAGE FROM THE COMMANDANT OF THE MARINE CORPS

A Message From the Commandant of the Marine Corps

*General James L. Jones
32nd Commandant of the Marine Corps*

America and her Marines together stand at the threshold of a challenging new age. We have seen glimpses of it already: growing international interdependency, near routine crisis and conflict, and increased demands for U.S. intervention. Evaluating the Corps in the context of this changed environment was the focus of nearly a quarter of our general officers, who comprised the General Officer Futures Group (GOFG). Beginning in February 2000, the group met monthly to carefully examine our Corps from the ground up with an eye on future requirements. The entire general officer community then validated the results of that lengthy endeavor at the September 2000, General Officer Symposium and at the recent Executive Off-Site.



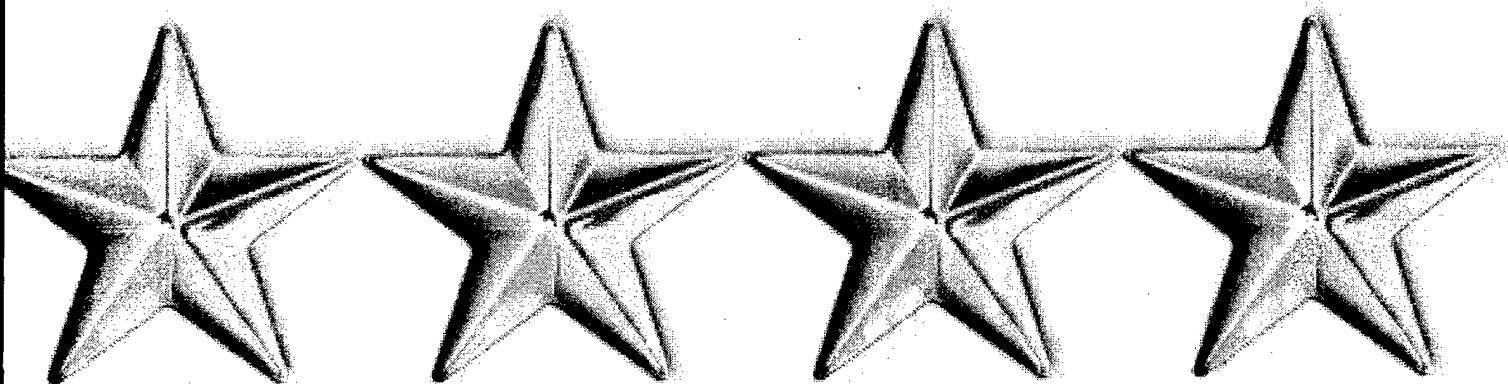
Central to the GOFG's efforts was composition of a Vision Statement, printed on the facing page. Rooted in our traditions, yet reflective of emerging requirements, the vision articulates in fundamental terms who we are, what we will be, and, most importantly, how we will achieve our desired end state. The statement serves a number of purposes. It is a unifying articulation of strategic challenges, opportunities, and priorities; a general guide for modernization, and a durable and flexible expression of our view of tomorrow. Many who read it will observe, correctly, that the vision prescribes no radical change or mandate for wholesale transformation—with good reason. The GOFG concluded that the Corps requires only marginal adjustments to successfully adapt. We do, in fact, have it right. Our day-in, day-out commitment to innovation and experimentation and willingness to embrace change has ensured our continued viability. Consequently, we are not compelled to reinvent ourselves. What we do require is a well-planned, purposeful campaign to synchronize our efforts to improve our capabilities. The vision's carefully chosen words will serve as a lens to focus those activities and lead ultimately to a dramatically more capable Corps.

The next step toward realization of the vision—a Corps of enhanced strategic agility, operational reach, and tactical flexibility—will be the publication of a service strategy establishing critical goals and aims. That document will be followed by an overarching operational concept that will clearly describe the manner in which we will conduct operations in the future. These documents will touch every aspect of our institution and will be reflected in our doctrine, structure, training and education, and acquisition programs.

Due to the foresight of our predecessors and your dedicated efforts, the Corps is poised to confront the great challenges of the 21st century. This vision will guide us and ensure that we fulfill our mandate from the American people to remain the nation's premier total force in readiness.

APPENDIX 2
COMMANDANT'S GUIDANCE
(EXCERPTS)

Commandant's Guidance



Our Marine Corps traditions connect us to a proud legacy of past achievements and serve as a bridge to future success. In order to meet the challenge and promise of the future, Marines must possess a thorough understanding of the goals, values, and institutional objectives of our Corps. Just as the use of "commander's intent" has revolutionized the way commanders communicate their goals and objectives, this document should be viewed as the "Commandant's intent" for the next four years. It is directed to all Marines, civilian Marines, and our Marine families, and it provides broad guidance concerning the direction of the Marine Corps.

In 1995, our 31st Commandant, General Charles C. Krulak, published his "Commandant's Planning Guidance," which was of great benefit to us all. Widely read, it was effective in explaining his expectations and the way ahead for the institution. Indeed, General Krulak's focus on "Making Marines" and "Winning Battles" will mark his legacy, forever shaping the way future generations of Marines perceive their role.

General Krulak's achievements have been many, with consistent progress in areas critical to the Corps, such as his focus on ethical standards and the welfare of the Marine family. Further, he established the Marine Corps Warfighting Lab and our Advanced Warfighting Experiments, implemented the "Crucible" for all Marines, influenced the tremendous record of excellence achieved by our recruiting force, enhanced the operational competence of Marines on the global stage, and sustained the high regard for the Marine Corps held by the citizens of this Nation and by their elected representatives. At the same time, Mrs. Krulak contributed immeasurably to the vitality of the Corps through her tireless efforts on behalf of Marines and their families. Among the first to recognize that personal and family readiness are inseparable from combat readiness, she generously focused attention on issues affecting quality of life, enriching the Marine Corps experience for us all. We are grateful to General and Mrs. Krulak for their leadership and devotion to our Corps. Looking back, the past four years have indeed been a fine time to be a Marine.

This document—the "Commandant's Guidance"—explains my philosophical perspective, derived from the privilege of having been a Marine for parts of the last four decades. In my experience, I have found it useful to understand the philosophy of the leaders with whom it has been my honor to serve. Such comprehension always led to a deeper and clearer connection to the mission and the path towards its accomplishment. By gaining an appreciation of my "Corps values," my intent is that the reader will be able to understand and gather insight into our future together. While this document is largely philosophical, specific implementation plans and programs will be announced in the near future.

"Now this is the Law of the Jungle—as old and as true as the sky;
And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.

As the creeper that girdles the tree-trunk the Law runneth forward and back—
For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack."

—Rudyard Kipling, *Second Jungle Book*

Kipling's passage should resonate powerfully with us because it succinctly captures the relationship between a Marine and the Corps. Illustrating the synergy present in a closely-knit group, it reflects the strength an individual can derive from the group. Kipling's "wolf" is an apt metaphor for the individual Marine warrior, while the "pack" can represent the Corps itself. The poem conveys an important message about the essence of our existence, which becomes even clearer when one changes the final stanza to: "For the strength of the Corps is the Marine, and the strength of the Marine is the Corps."

At the heart of Marine philosophy is an appreciation of *what it means to be a Marine*. As Marines, we have a powerful sense of service and commitment—a desire to make a difference. This sense of service elevates and dignifies our lives; it is the intangible reward for the sacrifices inherent in the Marine Corps way of life. We accept that our first priority is mission accomplishment; we value the individual as the strength of the institution; we hold as one of our cornerstones *taking care of Marines*. This sense of service enriches us.

One of the joys of being a Marine is that we continually draw upon our history and actively celebrate the richness of our traditions. The simplicity of our lifelong title—"Marine"—brings forth association with our past and our present, as well as the promise of our future. This stream of history extending from yesteryear to tomorrow is a story of both change and consistency, all centered on fulfilling our duty to the Nation.

Today's Marines are distinguished by the accomplishments of those who have worn the uniform before us. Our predecessors have aptly demonstrated the qualities that historically characterized Marines: honor, courage, and commitment. These attributes are integral to our belief in the Corps and ourselves. They mark the way in which the Nation perceives us.

Building upon our Corps' past achievements, we are defined by a desire to serve our country. All Marines are involved in the evolution of that defini-



tion. The term "all Marines" means active, reserve, retired, and veteran Marines; the Sailors and the 18,000 civilians who serve with us; and our family members. We are one Corps, in which all Marines participate in determining who we are, what we do, and the principles for which we stand.

Marines always try to do the right thing. This is an easy sentence to understand, but its implications are profound. It describes the Marine way, affecting all that we do in our personal and professional lives, driving the way our units interact, and influencing the way Marines relate to one another in our daily activities. It means that we believe in one another and that we give other Marines the benefit of the doubt.

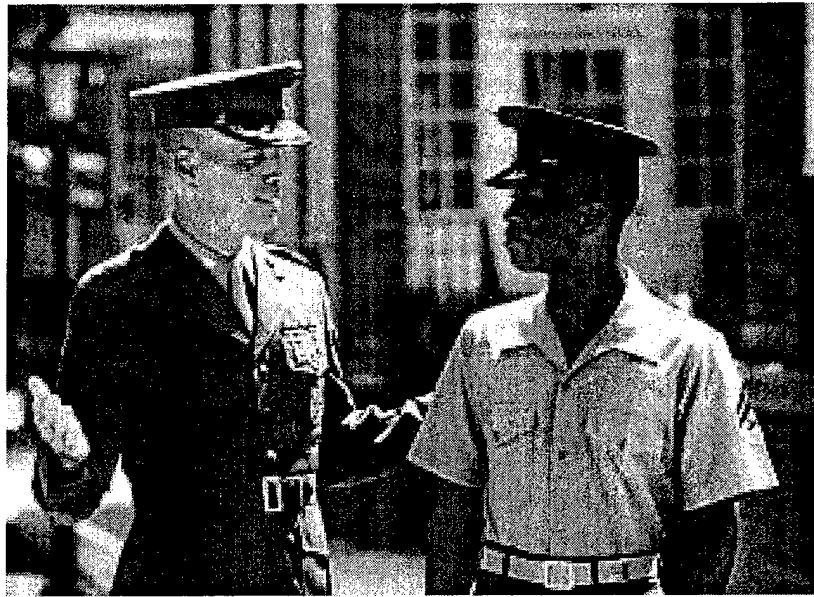
Implicit in this philosophy is the conviction that we do not always need regulations that "spell it out" for us in agonizing detail. If we believe that Marines try to do the right thing, it follows that our policies and directives should reflect that conviction. Just as we trust one another instinctively in combat, so too can we enjoy the same confidence in our daily lives.

Leadership is the heart of our institutional character. It is the most important bond between Marines and is the basis for the Corps' achievements in peace and in war. Of the many skills and abilities we use in our profession, there is none we prize more highly. We develop the leadership skills of our Marines, starting when they join our ranks as recruits and officer candidates, and continuing throughout their careers. From my own experience, I especially value four leadership concepts: *trust*, *tolerance*, *unit before self*, and *saying "yes" to our Marines' requests*.

Trust is built upon mutual respect and confidence, enabling mission accomplishment under the difficult circumstances that are a part of the profession of arms. When trust does not exist, we tend to focus on self-protection, stifling creativity, aggressiveness, and willingness to take risks—all attributes necessary for success in combat. Combat success requires a "play to win" attitude. Lack of trust moves us towards a "playing not to lose" temperament, creating a tendency to settle for mediocrity, a notion foreign to our Marine culture. *Marines trust one another*. A combat veteran once said, "The great thing about being a Marine is that when you stand up to move forward in the attack, you know that the Marines on your left and right are going to stand up, too." This unquestioned confidence in our fellow Marines is at the root of our cohesion; it is what bonds us for life.

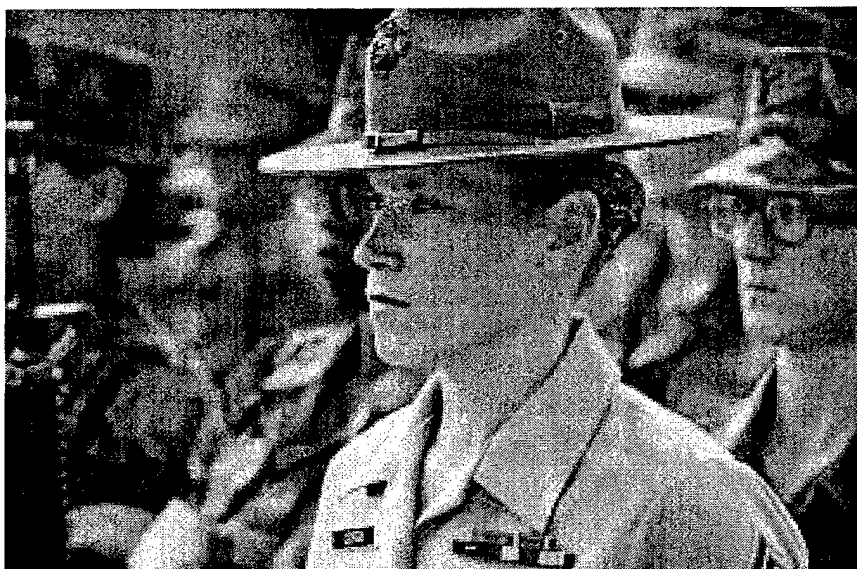
Tolerance for mistakes unleashes creativity and initiative. As Marines, we are imperfect people living and working in an institution that strives for perfection. That we sometimes make mistakes is to be expected. Leadership at all levels determines how we address those mistakes. Tolerance contributes to our warfighting skills by encouraging us to accept prudent risks, a fundamental tenet of our maneuver warfare philosophy. When we are confident that we will not be held to an impossibly high standard, the process of trial and error will enhance the learning process and will encourage us to act with the boldness that should be our hallmark. Mistakes are not always indicative of future performance. As we mature and grow with experience, we benefit from the lessons of the past. Leadership tempered with tolerance can keep career aspirations alive for those who take more time to find their stride. There is an adage that says, "The gem cannot be polished without friction, nor the man perfected without trials." Our way of life will certainly provide the friction and the trials; our role is to use these tools to improve ourselves and our Corps.

Throughout our history, the idea of *unit before self* has inspired Marines to sacrifice their personal comfort,



safety, and even their very lives for the mission and their fellow Marines. The Navy's reference to "Ship-Ship-mates-Self" illustrates our priorities. In combat and in garrison, Marines traditionally think in terms of "we" rather than "I," focusing on the success of the group rather than the individual. The simple elegance of our uniform visibly illustrates this philosophy with its design that identifies us, first and foremost, as Marines. This team-oriented attitude has been a powerful source of strength for the Corps. The ability to instill in our units this spirit of selflessness is a defining attribute of top-quality leadership.

Saying "yes" to our Marines' requests, whenever possible, is part of good leadership. We demand a great deal from our Marines and they respond magnificently. In return, the Corps should strive to help them fulfill their needs and aspirations. When a Marine asks for something, and it is a sensible request, we should do everything in our power to provide it. This is particularly important in the day-to-day garrison environment in which Marines and their families interact with the supporting establishment: the personnel system, our health care providers, family housing offices, and others. In many areas, bureaucratic inertia can overwhelm good intentions; the result can be unnecessary frustration, stress, and disappointment for Marines and their family members. When we focus on how we can say "yes" to our Marines, they can concentrate on mission accomplishment, because they will be confident that the Corps' first instinct is to work for their benefit. Their families will share this sense of satisfaction and will contribute to mission accomplishment by being supportive of our calling and our way of life. While we cannot oblige every request, our first reaction should be to ask, "How can we support this Marine?" When we must refuse a request, we will show respect for our Marines by explaining *why*.



Leadership drives the process of "Making Marines." To answer when the Nation calls, we need Marines, educated in the ways of our Corps, who are trained and ready to perform their assigned roles and missions. We fulfill this requirement through our Transformation Process, which includes five phases: recruiting, recruit training, follow-on training, cohesion, and sustainment. It is a continuous process involving critical actions, decisions, and most important, leadership, from recruiting through service in the operating forces and beyond.

Recruiting provides the lifeblood of the Marine Corps. Our recruiters are engaged in a daily battle. Working long hours under demanding conditions, they faithfully bring us the best recruits our country has to offer. Their efforts have been so successful that we have exceeded accession goals for the past four years. Recruiters accomplish the first critical step in the process of "Making Marines" by selecting the young Americans we send to our Recruit Depots. They have our trust in this difficult and vital mission. We must sustain their efforts by considering the recruiting force a "supported command." Commanders throughout the Corps reinforce the effort by providing selfless support to recruiter screening teams and by assigning young Marines to recruiter assistance duty. Our manpower system lends its indispensable aid by ensuring qualified Marines have the opportunity to serve as recruiters. The Corps, as an institution, supports by recognizing and rewarding the efforts of our successful recruiters.

Recruit training—the essential element of the Transformation Process that produces our basically trained Marines—is an unqualified success. When we lead the young men and women of America through recruit training and forge them into Marines, we change their lives forever, for they adopt our high standards and our core values. Many generations of Marines have undergone this conversion; it is a tried-and-true process that has served us well. The addition of the "Crucible" further strengthened recruit training and the Transforma-

[60]
tion Process. Our Drill Instructors carry out the critical recruit training mission. These mentors form a recruit's first impression of the Corps, an impression that all Marines remember for the rest of their lives. Duty on the drill field is an enormous leadership responsibility and, like most highly rewarding assignments, it is extraordinarily demanding. Our DIs perform superbly in this important mission, earning our respect, appreciation, and support for their contribution to the Corps.

Follow-on training is an indispensable part of Making Marines—so indispensable and so important that I think of it as a separate phase of the Transformation Process.

Building upon the foundation established by our recruit training, Marine Combat Training makes "every Marine a rifleman." Other follow-on training provides Marines the skills to perform in their primary military occupational specialties. The Marines we assign to instructor duty play an important role, bearing responsibility for strengthening cohesion and sustaining the transformation. The leadership they provide for new Marines demonstrates our commitment to professionalism and nurtures the pride in being a Marine that is sown in our entry-level training programs. The investment we make in our MOS qualifying schools pays dividends in the form of trained and motivated Marines, ready to succeed in their first duty assignments. We will continue to support our schools and the Marines assigned to instructor duty. Similarly, we will carefully manage follow-on training by minimizing the time our new Marines spend in the training pipeline and strengthening unity of effort among the various organizations that participate in the training process.

Our educational institutions are an essential element of follow-on training. During the educational process, Marines experience personal and professional growth that not only enhances their value to the Corps, but also increases their self-worth and productivity. We will extend these opportunities to all Marines by capitalizing on advances in technology and the quality of our courses to increase the span of our professional military education system. With the recent changes to our distance learning programs, for example, we are reaching an ever-growing population, to the great benefit of the Corps. We will continue to build upon our success in this area, endeavoring to provide the advantages of professional military education to the greatest possible number of Marines throughout their careers. Further, we will continue to emphasize the role of professional military education—be it resident or distance learning—in our promotion process.

Cohesion, the sense of belonging that recruits discover within their platoons and squads, is a great motivator

and is something Marines expect to experience throughout their time in the Corps. They are right to expect this. The manner in which units receive and assimilate new Marines sets the tone for all that comes later. Leaders at all levels, from senior commanders to corporals, should aim to instill this sense of belonging, which we value highly. All Marines, regardless of their time in the Corps or their time in a unit, should understand that they are full-fledged members of the team. We accomplish this by demonstrating to them that we value not only their lives, safety, and physical well-being, but also their professional competence and their opinions. Our newest Marines fresh from recruit training have just as much passion for the Corps as the "old salts" who measure their service in decades. Leaders should harness this passion and use it to build the cohesion that makes us strong.

Along those same lines, remember that our *entry-level programs—recruit training and our commissioning programs—are the only "rites of passage" recognized by our Corps.* Young Americans enter Parris Island, San Diego, and Quantico as civilians and leave as Marines. In earning our title, they immediately and forever become members of the United States Marine Corps, imbued with our core values and deserving of our respect. *Once a Marine, always a Marine. Our emblem—the Eagle, Globe and Anchor—says it all.*

Sustainment, the final step in the Transformation Process, is a continuous evolution through which leaders strengthen core values, cohesion, and the sense of mission and service that are the dominant characteristics of Marines. This phase of the Transformation Process is currently the least developed and we need to focus attention on how best to accomplish it. For example, we should em-



phasize the role of our senior Marines—active, reserve, and retired—as mentors, enabling them to share their wisdom and experience with the junior generation of Marines.

We make a significant investment in our Marines; we need to keep the best of them. Every year, we return approximately 40,000 Marines to civilian society as first-class citizens. In most cases, they are either retiring after long and successful careers, or are being discharged at the completion of their obligated service. For those in the latter category, retention in the Corps—either through reenlistment, extension, or service in the Marine Corps Reserve—can be an option. The energy our commanders and career planners expend in this area is invaluable, because every trained and qualified Marine who remains on duty strengthens the Corps. Remember: replacing a corporal with four years' experience takes four years! Through leadership, command attention, and the use of incentives, we can continue to retain those Marines necessary to keep our Corps strong and ready.

For those who choose to leave active duty, we can provide assistance in the transition to civilian life, while reemphasizing the value of an honorable discharge. For example, providing letters of recommendation for those separating honorably can help them to obtain suitable employment or gain admission to educational programs that will enhance their lives after the Corps. This will reflect our commitment to our Marines and reinforce the fact that an honorable discharge is both a sign of dedication to the prosperity of our Nation and a measure of personal character. Marines who leave active service with an honorable discharge are equipped to be responsible citizens with an unlimited future.

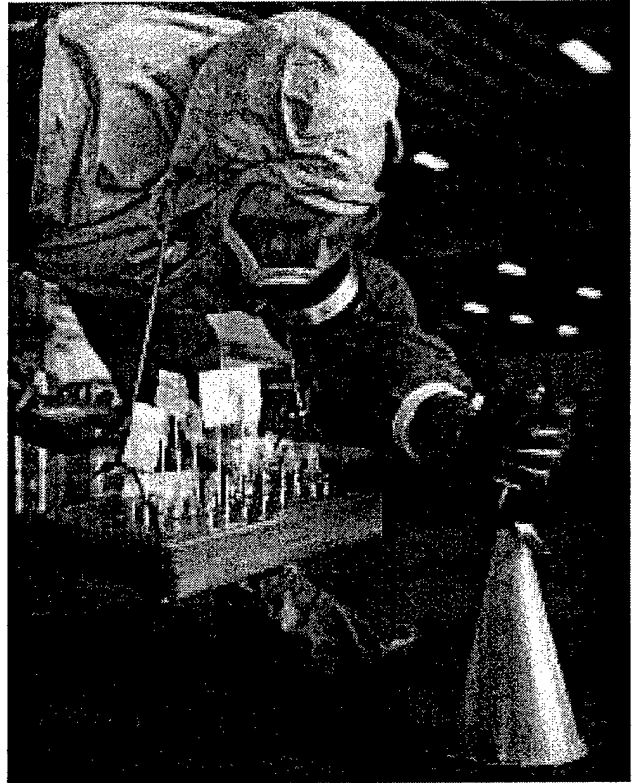


rate of change is extremely rapid. By "partnering" with industry, we can capitalize on these initiatives and stay abreast of change.

We will play a key role in contributing to homeland defense. Defending American lives, property, and institutions at home is a principal task of government. There is a very real prospect that some adversaries will threaten our homeland with asymmetrical attacks. We must prepare, in concert with civil authorities, to respond to these domestic contingencies.

The Marine Corps Reserve, already "forward deployed" in hundreds of cities across America, should play a leading role in homeland defense by supporting civil-military responses to crises. Their ability to respond rapidly and to interact with civilian agencies will contribute immeasurably to our homeland defense. Accordingly, we should examine the feasibility of linking local units, consistent with their capabilities, to civil organizations. Individual reservists with specialized training can also augment both civil and military authorities.

The role of Reserve units in homeland defense will not detract from their primary mission of augmenting and reinforcing the regular component. The Marine Corps Reserve is an essential part of the Total Force Marine Corps both in peace and in war. Over 98 percent of all Selected Marine Corps Reserve units are included in current operational plans. In peacetime, the Reserves are also contributors to exercises, OPTEMPO relief, and actual operations. They will continue to fulfill this role, under the Total Force concept. Although I



view the Marine Corps Reserve as a complementary, rather than a totally mirrored force, I intend to resource it at levels similar to that of the regular component. In the current strategic environment, we should not do otherwise.

Connecting to Society

Secretary of Defense and Mrs. William Cohen have emphasized the value of strengthening the bonds between our military institutions and society. By working to make the Department of Defense more visible to "Main Street USA," they have honored the contributions of American men and women who serve in the Armed Forces of the United States. We will support their admirable efforts by continuing to build upon their success through active participation with our Secretary of the Navy and those dedicated to this important effort.

The Marine Corps is inextricably linked to American society. We exist to protect the larger community which, in return, nurtures and sustains us. By maintaining a sound and healthy relationship with the society we serve, we will build confidence in our institution and support for our efforts. We do this for two reasons. First, it is the right thing to do. We are America's Corps of Marines, and Americans want to understand who we are and what we are about. Second, it is good for Marines and for the Corps. The support of Americans is critical. Our Marines deserve to know how much the American people appreciate them.

Individual Marines have many personal connections to our society. They come from it, are transformed by their experience in our ranks, and ultimately return to it. During their time in uniform, Marines maintain their personal connections to society through their families and friends back home or through involvement with the local communities surrounding our bases and stations. These individual affiliations are invaluable to us, and we will encourage Marines to maintain them. When a Marine returns home on leave and visits his or her old neighborhood or school, Americans learn something about us while the Marine experiences, at a grassroots level, the sincere appreciation of the Nation. Similarly, when Marines volunteer to assist in community projects near bases, Americans are invariably impressed and encouraged by our enthusiasm, our high standards, and our desire to serve. We are doing great things for a great Nation, and our citizens deserve to feel as good about it as we do!

We will reinforce the personal efforts of our Marines in this area by developing our larger institutional connections to American society. There are

many community outreach programs to help us. For instance, we provide ceremonial support for parades and other public events, host "open house" activities to introduce citizens to our bases and our Marines, and even sponsor charitable programs, such as "Toys for Tots." These are rich opportunities to showcase our Marines and to inspire Americans with our patriotism.

Our most visible institutional link to society is the Marine Corps Reserve. All across America, in small outposts, Reserve Marines live and work among our fellow citizens. Because almost all of our Reserve units are located in areas where there is not a large active duty presence, many people base their impression of the Marine Corps on their contact with these Marines. When they are not training for war, Reserve Marines and their families interact with their neighbors in America's cities and towns, leaving a strong positive impression in the minds of Americans. Clearly, this is a critical link between the Corps and society. We must build upon it as a way of sharing with the community our human dimension.

We will nourish our connection to society by reaffirming our commitment to Marine veterans. As mentioned earlier, about 40,000 Marines per year return to civilian life at the end of their uniformed days in the Corps. These Marines continue to serve, in a sense, by carrying our message to their communities and demonstrating, through their words and deeds, Marine Corps dedication to American values. In their role as "citizen Marines," our veterans live by our credo, "*Once a Marine, always a Marine.*" Those of us who remain in uniform must uphold the integrity of those words by supporting our veterans as we do all other Marines. Because we appreciate their service and value their continuing dedication to country and Corps, we will ensure that we include them in appropriate activities and recognize their contributions as ambassadors of our way of life.

Many of our veterans participate actively in formal organizations chartered specifically to serve the needs of Marines. Some of these organizations are large and well known, while others are very small, but they all share a common bond of dedication to fellow Marines. These groups form a highly visible and very constructive link between the Marine Corps and society through their demonstration of love for their country and continuing devotion to our "Corps values." Additionally, through their interaction with society, these Marine organizations—such as the Marine Corps Heritage Foundation, the Marine Corps Association, the Marine Corps League, and the many others—promote a positive image of the Corps that helps us stay connected to American society. These organizations are a major source of strength for the Corps. We will support and sustain their efforts and continue to include them as highly valued members of the Marine Corps family.

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As Marines, we are indeed privileged. We share a proud history of service to the Nation and a common belief in the authority of our core values. As we step forward, faithful to our heritage, but with an eye on the future, we will continue to provide the Nation a Corps of Marines, secure in our place among the world's finest fighting organizations and among the most cherished of our national institutions.

At the end of the day, what we will all remember the most is that *we enjoy being Marines*. Although ours is a demanding profession, it is also extraordinarily rewarding and fulfilling. We take pride in overcoming adversity, and we treasure the camaraderie that binds us to our fellow Marines. These are the forces that drew us to the Corps, and we spend our time in uniform drawing satisfaction from them. Simply put, *being a Marine is fun*. My wife, Diane, and I, along with Sergeant Major McMichael and his wife, Rita, look forward to serving with you and sharing the satisfaction and challenge that are part of life in the Corps.

A promising future lies ahead and I am confident that we are prepared for it, because we define ourselves by balanced excellence in the way we train, live, and, if need be, fight—as United States Marines. Continue to encourage thinking and initiative. Emphasize the primacy of the Marine and his rifle. Finally, be inspired by the powerful sense of purpose and belonging implicit in the words, "For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack."

Semper Fidelis,
James L. Jones

APPENDIX 3

MARINE CORPS ORDER 1500.56
(MARINE CORE VALUES PROGRAM)

Date Entered: 06/30/97

[65]

Category: SSIC 01000 Military Personnel
Number: MCO 1500.56
Subj: MARINE CORPS VALUES PROGRAM

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MCO 1500.56

C 40 OP

16 Dec 96

MARINE CORPS ORDER 1500.56

From: Commandant of the Marine Corps
To: Distribution List

Subj: MARINE CORPS VALUES PROGRAM

1. Purpose. To promulgate guidance for the implementation of the Marine Corps Values Program.

2. Background

a. Since 1775, the United States Marine Corps has served honorably and proudly whenever and wherever our Nation has called. Our history is replete with accounts of Marines who have shown exceptional bravery and made extraordinary sacrifices. Almost without exception, those accounts of heroism and service can be described by the words "Honor, Courage, and Commitment," our Marine Corps core values. Those three words succinctly describe the reason Marines have always been looked upon as a fighting force without equal, capable of exceptional accomplishment in the face of insurmountable odds.

b. While the Marine Corps has a rich tradition of promoting values, these values have historically been communicated in disparate programs or in response to significant events. The Marine Corps Values Program described in this Order will focus and coordinate our efforts and generate a constancy of purpose in promoting our core values.

3. Effective Date. 15 December 1996.

4. Information

a. The world and society have changed significantly over the past two decades, and we as an institution must join the battle with America's families, churches, and schools to help instill fundamental values in today's youth. We must ensure quality young people continue to seek careers and serve proudly in the honor and traditions of the Marine Corps into the next century.

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b. The Marine Corps will implement a coordinated program that will enhance transformation into U.S. Marines through a rigorous, thorough reaffirmation of Marine Corps Values training and education. Our goal is to continue to produce Marines who are exemplary citizens and who will act honorably and intelligently, whatever their situation or level of responsibilities. All Marines are expected to epitomize that which is good about our Nation and to personify the ideals upon which it was founded. Honor, Courage, and Commitment are not just words; they frame the way Marines are to live and act. There is no room in the Marine Corps for situational ethics or situational morality.

c. Exposure to the Marine Corps Values Program will start when a potential Marine first meets the Recruiter and subsequently while in the Delayed Entry Program. Implementation will involve three distinct phases.

(1) Initial Entry Training (Phase I). Every Marine, enlisted and officer, will be formally instructed in Marine Corps Values during entry level training. The preponderance of the training will occur at the Marine Corps Recruit Depots for enlisted Marines, at Officer Candidates School and The Basic School for officers.

(2) Reinforcement Education (Phase II). The lessons of entry level training will be reinforced in Marine Combat Training at the School of Infantry for all enlisted Marines. Reinforcement training will also be presented in military occupational specialty schools for both enlisted Marines and officers. Marine Corps Core Values education will continue at every Professional Military Education school which a Marine attends from the Sergeant's Course through the Marine Corps War College. Additionally, gatherings of Marine leaders, such as the General Officers Symposium, Commanders' Course, and Sergeants Major Symposium will include discussions concerning values.

(3) Sustainment Education (Phase III). Sustainment education will involve not only formal presentation of course material but will encompass awareness of the importance that practicing Marine Corps Core Values has in each Marine's day-to-day life. Marines should be able to see our core values demonstrated in the daily course of events by leaders at all levels from squad to force commander. Honor, courage, and commitment must be a way of life in garrison and in the field, on and off duty. Sustainment is the key to the success of the Marine Corps Values Program. Marines in uniform today have a

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moral obligation to the Marines of tomorrow to uphold the time-honored Marine Corps values and continue the proud tradition. Sustainment education is primarily in the hands of commanders and Marine leaders at every level.

5. Action

a. Commanding General, Marine Corps Combat Development

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Command shall:

- (1) Implement the Marine Corps Values Program.
- (2) Establish a proponent for the publication and maintenance of the Marine Corps Values program and associated tools.
- (3) Incorporate Marine Corps Values instruction in all Marine Corps formal schools.
- (4) Coordinate with Marine Detachment Commanding Officers, Officers-in-Charge, and Staff Noncommissioned Officers-in-Charge at other service schools, attended by Marine Corps students, to incorporate Marine Corps Values instruction for Marines.

b. The Deputy Chief of Staff for Manpower and Reserve Affairs shall incorporate Marine Corps Values into all manpower policies and programs where applicable.

c. The Commanding General, Marine Corps Recruiting Command shall incorporate Marine Corps Values into Marine Corps Recruiting Command training programs beginning with the Delayed Entry Program.

d. Commanding Generals, Commanding Officers, and Officers-in-Charge shall:

(1) Establish a program for sustaining Marine Corps Values education as a continuation of the program that was initiated during recruit training.

(2) Establish a command environment in which the leadership, role models, and examples of all that is good about the Marine Corps are provided for both newly joined Marines and more seasoned Marines alike.

(3) Integrate Marine Corps Values training into organizational training plans.

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(4) Publicize and reinforce Marine Corps Values throughout the command using the Plan of the Day, media, and publications, and other appropriate means.

6. Tools

a. To assist Marines at all levels in the implementation of the Marine Corps Values Program, various "tools" have been developed. These tools will be distributed down to the company and detachment level. While not all inclusive, they provide a point of departure for the development of formal lessons in schools and reinforcement and sustainment training in units throughout the Corps. Commanders are strongly encouraged to tailor the Marine Corps Values Program to meet the specific needs of each individual organization.

b. The tools to support the values program include a Discussion Guide for Marine Corps Values, a Marine Corps Values pocket card to be issued to all Marines, and a CMC video. Initial issue to support program implementation will be provided

by the CG MCCDC. Resupply will be accomplished by using units as follows:

(1) The Marine Corps Values and Leadership Discussion Leader's Guide will be available electronically by 15 December 1996. The CG MCCDC will issue an initial 5,000 paper copies during December 1996. The Guide will be available for reorder through the Marine Corps Publications Distribution System (MCPDS) as a reference publication during the fourth quarter of FY 1997.

(2) Marine Corps Values cards may be requisitioned through the supply system. An initial issue of cards will be made by the CG MCCDC to all units at the battalion, squadron, detachment level and to the Marine Corps Recruit Depots and Officer Candidates School. Cards will be sent to recruit depots and Officer Candidates School during early December 1996 and to the rest of the Marine Corps during January 1997.

(3) Copies of the CMC Values Video will be sent to base/station TAVSC's and may be locally reproduced to address command needs.

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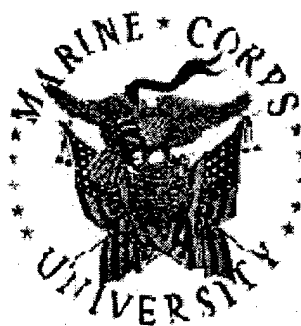
7. Reserve Applicability. This order is applicable to the Marine Corps Reserve.

C. C. KRULAK

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7000099, 144/8145001 (1)

APPENDIX 4
MARINE CORPS VALUES GUIDE
(EXCERPTS)



Marine Corps Values Guide

● <u>Introduction:</u>	<i>Introduction to Marine Corps Values Guide Page</i>
● <u>CG MCCDC:</u>	<i>Foreword from the Commanding Gen., MCCDC</i>
● <u>President, MCU:</u>	<i>Foreword from the President, MCU</i>
● <u>Chapter 1:</u>	<i>Discussion Leading Techniques</i>
● <u>Chapter 2:</u>	<i>Marine Corps Core Values</i>
● <u>Chapter 3:</u>	<i>Core Values</i>
● <u>Chapter 4:</u>	<i>Core Values: Professionalism and Ethics</i>
● <u>Chapter 5:</u>	<i>Ethical Leadership</i>
● <u>Chapter 6:</u>	<i>Right vs. Wrong</i>
● <u>Chapter 7:</u>	<i>Mentoring</i>
● <u>Chapter 8:</u>	<i>Substance Abuse</i>
● <u>Chapter 9:</u>	<i>Sexual Harassment</i>
● <u>Chapter 10:</u>	<i>Equal Opportunity</i>
● <u>Chapter 11:</u>	<i>Fraternization</i>
● <u>Chapter 12:</u>	<i>Personal, Family, and Unit Readiness</i>
● <u>Chapter 13:</u>	<i>USMC Counseling Program</i>
● <u>Chapter 14:</u>	<i>Profession of Arms</i>
● <u>Chapter 15:</u>	<i>Foundations of Leadership</i>
● <u>Chapter 16:</u>	<i>Philosophy of Leadership</i>
● <u>Chapter 17:</u>	<i>Leadership Roles</i>
● <u>Chapter 18:</u>	<i>Leadership Styles</i>
● <u>Chapter 19:</u>	<i>Leader and Follower</i>
● <u>Chapter 20:</u>	<i>Developing Subordinate Leaders</i>
● <u>Chapter 21:</u>	<i>Combat Leadership</i>
● <u>Chapter 22:</u>	<i>Profiles in Courage</i>
● <u>Chapter 23:</u>	<i>Leadership Training</i>
● <u>Chapter 24:</u>	<i>Customs, Courtesies, and Traditions</i>

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INTRODUCTION

The User's Guide to Marine Corps Values is to be used as a tool to help ensure that the values of the Corps continue to be reinforced and sustained in all Marines after being formally instilled in entry level training. This document is a compendium of discussion guides developed and used by Marine Corps formal schools. The guides are part of the formal inculcation of values in young Marines, enlisted and officer, during the entry level training process. This guide is designed to be used as a departure point for discussing the topics as a continuation of the process of sustaining values within the Marine Corps.

The User's Guide also serves as a resource for leaders to understand the "talk" and the "walk" expected of them as leaders. New graduates of the Recruit Depots and The Basic School have been exposed to these lessons and expect to arrive at their first duty assignments and MOS schools to find these principles and standards exhibited in the Marines they encounter. Leaders must remember that as long as there is but one Marine junior to them, they are honor bound to uphold the customs and traditions of the Corps and to always "walk the walk and talk the talk." We are the "parents" and "older siblings" of the future leaders of the Marine Corps. America is depending on us to ensure the Marines of tomorrow are ready and worthy of the challenges of this obligation.

Teaching, reinforcement, and sustainment of these lessons can take place in the field, garrison, or formal school setting. Instructional methodology and media may vary depending on the environment and location of the instruction. However, environment should not be considered an obstacle to the conduct or quality of the instruction. This guide has been developed as a generic, universal training tool that is applicable to all Marines regardless of grade. Discussion leaders should include personal experiences that contribute to the development of the particular value or leadership lesson being discussed.

The Marine Corps University (MCU) is interested in your thoughts on this publication. You are encouraged to contribute to this evolutionary and living process for instilling values in Marines. Every Marine is part of the process. Therefore, if you have developed successful discussion guides, lessons, or you would like to provide input into existing guides, the point of contact at MCU is the Director, Operations and Policy, DSN 278-6843, commercial (703) 784-6843, fax -5916. You may also visit the Marine Corps University Homepage on the World Wide Web at <http://www.mcu.quantico.usmc.mil>. To access copies of this book on the World Wide Web the address is <http://www.mcu.quantico.usmc.mil/mcu/guide.htm>.

UNITED STATES MARINE CORPS
Marine Corps University
User's Guide to Marine Corps Values

MARINE CORPS CORE VALUES

1. Introduction. The 30th Commandant, General Carl E. Mundy, Jr. wrote in a 1992 memorandum that "**Marines are held to the highest standards of personal conduct. The Nation expects that from us. The personal and professional conduct, decency, integrity, and accountability of Marines must be beyond reproach. This is a non-negotiable principle.**" What General Mundy was talking about are the Values that Marines have displayed for over 200 years in peacetime and combat. These Values of **HONOR**, **COURAGE**, and **COMMITMENT** were further defined by him in his "Statement on Core Values of United States Marines."

Marines bring with them when they enter the Corps their own set of Core Values. Personal Core Values are instilled in Marines by their parents, families, religious beliefs, schools, peers, and other influences upon their lives. These individual sets of values may be strong or they may be weak. Regardless of background, every Marine should understand that being a Marine entails embracing and adhering to Marine Corps Core Values.

The 31st Commandant, General Charles C. Krulak said in July 1996 that "**Our challenge is to be a Corps of men and women who consistently represent the highest moral character in and out of uniform. Character creates a foundation of which successful military units are built. From this foundation, Honor, Courage, and Commitment will always be evident, providing the perfect description of a United States Marine.**"

2. Overview. This discussion guide is designed to help leaders at all levels to discuss Marine Corps Values with their Marines. Your task is to help your Marines understand how their understanding and commitment to these ideals will make them better Marines and, ultimately, better people. This subject is best approached within small groups of Marines who have a common bond such as a squad, platoon, section, or office affiliation. Other chapters in the guide may prove useful in preparing you to lead this group discussion.

3. References.

FMFM 1-0, Leading Marines
FM 22-100, Military Leadership
ALMAR 248/96, Character

Commandant's Statement on Core Values of United States
Marines
Ethos and Values, November 1995 Marine Corps Gazette

4. Discussion Leader Notes.

a. Preparing for this discussion should not be difficult. The references contain much background on how values, traits, and one's character affect leadership and the effect good and bad leadership has on combat efficiency and morale. The main purpose of this discussion should be on how the character and values of individual Marines also affects combat and unit efficiency, other Marines, their own family and friends and, ultimately, their nation.

b. It may be useful to prepare some scenarios that deal with this subject. Many of the scenarios that appear elsewhere in this guide may prove useful.

c. Don't assume that every Marine entered the Marine Corps with the same values system that you have or that every Marine believes everything that you believe. Regardless of one's background or upbringing, every Marine should embrace these values, display them, and live them as much as possible. No Marine is perfect but we should each aspire to reach the ideal and be improving all the time.

5. Discussion.

a. What are the Marine Corps Core Values?

(1) HONOR - The Marine Corps is a unique institution, not just to the military, but to the nation and the world. As the guardians of the standards of excellence for our society, Marines must possess the highest sense of gallantry in serving the United States of America and embody responsibility to duty above self, including, but not limited to:

Integrity, Demonstrating the highest standards of consistent adherence to right, legal and ethical conduct.

Responsibility, Personally accepting the consequences for decisions and actions. Coaching right decisions of subordinates. A chain is only as strong as the weakest individual link, but a battalion of Marines is more like a cable. Together we are stronger than any individual strand, but one strand may hold us together in a crisis if it's strong enough. One Marine taking responsibility for a situation may save the day.

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Honesty, Telling the truth. Overt honesty in word and action and clarifying possible misunderstanding or misrepresentation caused by silence or inaction when you should speak up. Respecting other's property and demonstrating fairness in all actions. Marines do not lie, cheat, or steal.

Tradition, Demonstrating respect for the customs, courtesies, and traditions developed over many years for good reason, which produce a common Marine Corps history and identity. Respect for the heritage and traditions of others, especially those we encounter in duty around the world.

(2) COURAGE - Moral, mental, and physical strength to resist opposition, face danger, and endure hardship, including, but not limited to:

Self-Discipline, Marines hold themselves responsible for their own actions and others responsible for their actions. Marines are committed to maintaining physical, moral, and mental health, to fitness and exercise, and to life long learning.

Patriotism, Devotion to and defense of one's country. The freely chosen, informed willingness to support and defend the Constitution of the United States.

Loyalty, Steady reliability to do one's duty in service to the United States of America, the United States Marine Corps, one's command, one's fellow Marines, Sailors, Soldiers, Airmen, citizens, oneself, and to family.

Valor, Boldness and determination in facing danger in battle, and the daily commitment to excellence and honesty in actions small and large.

(3) COMMITMENT - The promise or pledge to complete a worthy goal by worthy means which requires identification with that goal and demonstrated actions to support that goal, including, but not limited to:

Competence, Maintaining, and improving one's skill level to support the team. Commitment to growing toward a standard of excellence second to none.

Teamwork, Individual effort in support of other team members in accomplishing the team's mission. Marines take care of their own. All worthwhile accomplishments are the result of a team effort.

Selflessness, Marines take care of their subordinates, their families, their fellow Marines before themselves. The

welfare of our country and our Corps is more important than our individual welfare.

Concern for People, The Marine Corps is the custodian of this nation's future, her young people. We exist to defend the nation, but as importantly, we are in the business of creating honorable citizens. Everyone is of value, regardless of race, nation of origin, religion, or gender. Concern includes a commitment to improving the level of education, skill, self-esteem, and quality of life for Marines and their families. On the battlefield, a Marine is the fiercest of all warriors and the most benevolent of conquerors.

Spiritual Heritage, The U.S. Constitution, the Pledge of Allegiance, and the creeds that guide our nation recognize the value of religious and spiritual heritage of individuals and base our understanding of rights and duties on the endowment of all people, by God, with the inalienable rights of life, liberty, and the pursuit of happiness. Marines maintain spiritual health and growth to nurture enduring values and acquire a source of strength required for success in battle and the ability to endure hardship.

b. Why are the Marine Corps Core Values important?

(1) No group functions well unless all members of the group "buy in" to the ideals and goals of the group. Individuals have impact, but a team working together is stronger than the individual members of the team. Members of a team with a common mission function more efficiently and effectively if they all believe in the team, its mission, and have a common set of ideals.

(2) A common set of values to which every Marine adheres to the best of his or her ability gives us the common ground to build strong teams. As important, if every Marine works to uphold the Corps' Core Values, their fellow Marines are more willing to place trust and confidence in that Marine's willingness to do the right thing, whether in peacetime or combat. Strong Marines, believing in the same ideals, adhering to the same code of behavior and ethics, working to accomplish the same mission are an unbeatable combination.

(3) Every Marine is a representative of their Corps. On duty or on liberty, every action reflects either positively or negatively on the what the American people and the world think of the Marine Corps. Strive your hardest to adhere to the values that make a Marine unique, and you will not let the Corps, your fellow Marines, your family, or your Country down.

(4) The 31st Commandant, General Charles C. Krulak says that the Marine Corps does two important things for America, wins battles and makes Marines. The old recruiting poster says "The Marines Make Men, Body-Mind-Spirit." General Krulak says "The Marines Make Marines, Body-Mind-Spirit." The triangle is only strong if all three sides are complete. Marines are physically fit because it is our culture to be strong. Marines are mentally fit because our Marine culture tells us to pursue the study of our profession, the profession of war. Marines are morally fit because we believe in and practice our Marine Corps Core Values.

6. Appendices.

Appendix A: Commandant's Statement On Core Values of United States Marines

Appendix B: ALMAR 248/96 - Character

Appendix C: Ethos and Values, November 1995 Marine Corps Gazette

APPENDIX A

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FM CMC WASHINGTON DC//CMC//
TO ALMAR
BT
UNCLAS //N01500//
ALMAR 248/96
MSGID/GENADMIN/CMC//
SUBJ/CHARACTER//

RMKS/1. MARINES ARE MEN AND WOMEN OF CHARACTER, WIDELY RECOGNIZED FOR THEIR MORAL EXCELLENCE, SELFLESS COURAGE, COMMITTED PRINCIPLES, AND SOUND JUDGEMENTS. CHARACTER CAN BE DESCRIBED AS A "MORAL COMPASS" WITHIN ONE'S SELF, THAT HELPS US MAKE RIGHT DECISIONS EVEN IN THE MIDST OF THE SHIFTING WINDS OF ADVERSITY. UNWAVERING CHARACTER ENCOURAGES US TO PURSUE HONORABLE IDEALS. A WISE PERSON ONCE DECLARED, "IDEALS ARE LIKE STARS -- WE MAY NEVER REACH THEM BUT WE CHART OUR COURSE BY THEM."

2. CHARACTER IS DEVELOPED EVERYDAY IN GARRISON, ON DEPLOYMENT, ABOARD SHIP, ON DUTY OR ON LIBERTY, WHEREVER WE ARE AROUND THE WORLD. WE ARE NOT BORN WITH CHARACTER. IT IS DEVELOPED BY THE EXPERIENCES AND DECISIONS THAT GUIDE OUR LIVES. NEITHER CAN WE BORROW THE CHARACTER OR REPUTATION OF ANOTHER. EACH INDIVIDUAL CREATES, DEVELOPS AND NURTURES THEIR OWN. THAT IS WHY EACH OF US MUST LEARN TO MAKE GOOD MORAL DECISIONS IN OUR LIVES. WHEN THE RIGHT COURSE OF ACTION IS UNCLEAR, ONLY THE HABIT OF DOING THE RIGHT THING, AS PRACTICED EVERYDAY IN ALL AREAS OF OUR LIVES, CAN BE COUNTED UPON. WELL-DEVELOPED CHARACTER IS OUR SHIELD AGAINST FEAR AND DESPAIR. THAT'S WHY NAPOLEON SAID THAT IN WAR, THE IMPORTANCE OF THE MORAL, RELATIVE TO THE PHYSICAL, IS THREE TO ONE.

3. CHARACTER IS READINESS. THE CORPS IS A READY FORCE, NOT A FORCE THAT WHEN CALLED MUST STRUGGLE TO GET READY. OUR CHALLENGE IS TO BE A CORPS OF MEN AND WOMEN WHO CONSISTENTLY REPRESENT THE HIGHEST MORAL CHARACTER IN AND OUT OF UNIFORM. CHARACTER CREATES A FOUNDATION ON WHICH SUCCESSFUL MILITARY UNITS ARE BUILT. FROM THIS FOUNDATION, HONOR, COURAGE, AND COMMITMENT WILL ALWAYS BE EVIDENT, PROVIDING THE PERFECT DESCRIPTION OF A UNITED STATES MARINE.

4. SEMPER FIDELIS, C.C. KRULAK.//

BT
#3881
NNNN

COMMANDANT'S STATEMENT ON CORE VALUES OF THE UNITED STATES MARINES

Generation after generation of American men and women have given special meaning to the term United States Marine. They have done so by their performance on and off the battlefield. Feared by enemies, respected by allies, and loved by the American people, Marines are a "special breed." This reputation was gained and is maintained by a set of enduring Core Values. These values form the cornerstone, the bedrock, and the heart of our character. They are the guiding beliefs and principles that give us strength, influence our attitudes, and regulate our behavior. They bond our Marine Family into a total force that can meet any challenge.

HONOR: The bedrock of our character. The quality that guides Marines to exemplify the ultimate in ethical and moral behavior; never to lie, cheat, or steal; to abide by an uncompromising code of integrity; to respect human dignity; to have respect and concern for each other. The quality of maturity, dedication, trust, and dependability that commits Marines to act responsibly; to be accountable for actions; to fulfill obligations; and to hold others accountable for their actions.

COURAGE: The heart of our Core Values, courage is the mental, moral, and physical strength ingrained in Marines to carry them through the challenges of combat and the mastery of fear; to do what is right; to adhere to a higher standard of personal conduct; to lead by example, and to make tough decisions under stress and pressure. It is the inner strength that enables a Marine to take that extra step.

COMMITMENT: The spirit of determination and dedication within members of a force of arms that leads to professionalism and mastery of the art of war. It leads to the highest order of discipline for unit and self; it is the ingredient that enables 24-hour a day dedication to Corps and Country; pride; concern for others; and an unrelenting determination to achieve a standard of excellence in every endeavor. Commitment is the value that establishes the Marine as the warrior and citizen others strive to emulate.

Reaffirm these Core Values and ensure they guide your performance, behavior, and conduct every minute of every day.

C. E. MUNDY, JR.
General, U.S. Marine Corps
Commandant of the Marine Corps

APPENDIX C

Ethos and Values, NOV 95 Marine Corps Gazette

Long before we wear the uniform, long before the eagle, globe, and anchor is etched in our soul--we sense the special character that sets Marines apart. Silent to the ear--Marine ethos, values, and character speak to the nation's heart. They say more about who we are than the dignity of our uniforms, the pageantry of our parades, or the inspiration of our hymn. The nation expects her Marines to be the world's finest military professionals. The nation demands that her Marines be forever capable and ready, rich in history and traditions, and instilled with the traditional virtues--honor, courage, and commitment--that demonstrate we remain faithful. In short, we must deserve the nation's trust.

... the Nation has placed a measure of its trust and hope in the one hundred thousand men who have volunteered to serve the cause of freedom as United States Marines. The Marine Corps is always ready to fulfill that trust.

General Alexander A. Vandegrift
10 November 1946

Trust is not given. Nor is it easily earned. Today the trust of the nation is our inheritance--a trust earned through the selfless valor and determined actions generations of Marines on the distant shores and misty battlefields of our storied past. Left to us as part of our predecessor's legacy, it is now ours to sustain. The stewardship of this trust is our sacred responsibility. It is a debt we owe to those who have gone before us, and a promise we make to those who will follow. It is the guiding light of our ethos.

This high name of distinction and soldierly repute we who are Marines today have received from those who preceded us in the Corps. With it we also received from them the eternal spirit which has animated our Corps from generation and has been the distinguishing mark of the Marines in every age.

Major General John A. Lejeune
10 November 1921

Not just what we do, our ethos is who we are and what we believe. Today, as in the past, the spirit of this ethos is born in the hearts of men and women drawn to the Corps by a common calling--a desire to serve, and a sense of duty born in ideals like patriotism, valor, and fidelity. It grows as they are transformed--from citizen-patriots of the great American stock, into Marine--mind, body, and soul. Like knights of legend, Marines are not made, they are transformed. They are forged in the furnace of hardship, tempered by the bonds of shared hazard, sharpened by the whet-stones of training and education, and honed to a fine edge by innovation and ingenuity. Marines, once transformed, are forever changed--instilled with beliefs, ideals and virtues that have meaning deeper than words. Today, some of these ideals--honor, courage, commitment--form the bedrock of our institutional and individual character. They are our core values.

He is the descendant of a line of heroes, the bearer of a name hailed as foremost in the annals of his country, the custodian of a long cherished reputation for honor, valor, and integrity.

Major General John A. Lejeune
10 November 1922

To be honorable one must live with honor. To live with honor, we must be faithful to our cause, to our purpose, to our beliefs. We must be faithful to our country, to our Corps, and to each other. This faithfulness is never situational, and it must never be compromised. We must respect each other, believe in each other, trust each other.

Their training, their spirit, and their cold courage prevailed against fanatical opposition.

Secretary of the Navy, James B. Forrestal
speaking on the occasion of the
Marine Corps Birthday, November 1968

Commitment is a promise of resolve. Commitment is the investment that turns ideas into action. The continuity of commitment is dedication and determination, and the product is mastery of one's profession. Our commitment reflects our "attitude in action."

On this birthday, our nation finds in its Marine Corps, men and women who exemplify the ideals upon which our country was founded--honor, courage, and commitment. In its Marines, it also finds men and women who know the meaning of patriotism, valor, duty, strength, discipline, and innovation--men and women who love country and Corps. But as we reflect on our history, ethos and values, remember--the future will judge its past-

And when at some future date the high court of history sits in judgment on each of us, recording whether in our brief span of service we fulfilled our responsibilities to the state, our success or failure in whatever office we hold, will be measured by the answers to four questions: First, were we truly men of courage...Second, were we truly men of judgment...Third were we truly men of integrity...Finally, were we truly men of dedication?

John F. Kennedy

A wise gentleman once stated that America has a Marine Corps because it wants a Marine Corps. Today, America wants a Marine Corps because she knows not only what we do, but also something about who we are, and what we believe--the standards of our ethos and our values. The nation wants its Corps of Marines because we are a force she can trust. Our responsibility today and for the future is to preserve that trust--honor, courage, and commitment should sustain us.

CUSTOMS, COURTESIES AND TRADITIONS
Appendix D

SIGNIFICANT BATTLES IN MARINE CORPS HISTORY

a. The BATTLE OF BLADENSBURG: In August of 1814, 103 Marines and 400 sailors made a vain attempt to block a force of 4,000 disciplined British troops from advancing on Washington. The Marines stopped three headlong charges before finally being outflanked and driven back. The British then moved down Bladensburg Road to Washington where they burned a number of public buildings before retiring to their vessels in the Chesapeake Bay.

b. The BATTLE OF NEW ORLEANS: In January of 1815, Marines under the command of General Andrew Jackson soundly defeated British Forces that were attacking the city of New Orleans. The British lost approximately 2,000 men while American losses were less than 100.

c. The BATTLE OF BELLEAU WOOD: Marines fought one of their greatest battles in history at Belleau Wood, France, during World War I. Marines helped to crush a German offensive at Belleau Wood that threatened Paris. In honor of the Marines who fought there, the French renamed the area "the Wood of the Brigade of Marines." German intelligence evaluated the Marines as "storm troops" -- the highest rating on the enemy fighting scale. In reference to the Marines' ferocious fighting ability, German troops called their new enemy "Teufelhunden" or "Devildogs," a nickname in which Marines share pride.

d. The BATTLE OF WAKE ISLAND: In 1941, following the air attack on Pearl Harbor, the Japanese struck Wake Island on 8 December. Despite being heavily outnumbered, the Marines mounted a courageous defense before finally falling on 23 December. This small force of Marines caused an extraordinary number of Japanese casualties and damage to the invading force.

e. The BATTLE OF GUADALCANAL: On 7 August 1942, the 1st Marine Division landed on the beaches of Guadalcanal in the Solomon Islands and launched the first United States land offensive of World War II. This battle marked the first combat test of the new amphibious doctrine, and also provided a crucial turning point of the war in the Pacific by providing a base to launch further invasions of Japanese-held islands. Amphibious landings followed on the remaining Solomon Islands including New Georgia, Choiseul (Feint), and Bougainville.

f. The BATTLE OF TARAWA: The Gilbert Islands were the first in the line of advance for the offensive in Central Pacific. The prime objective was the Tarawa Atoll and Betio Island which had been fortified to the point that the Japanese commander proclaimed that it would take a million Americans 100 years to conquer it. On 20 November 1943, Marines landed and secured the island within 76 hours, but paid a heavy price in doing so. Because of an extended reef, landing craft could not cross it, and Marines were offloaded hundreds of yards from the beaches. This led to heavy losses from drowning as well as enemy fire.

g. The BATTLE OF THE MARIANA ISLANDS: Due to the need for airfields by the Air Force and advanced bases for the Navy, the Marianas were invaded. This was accomplished by landings on the islands of Saipan, Guam, and Tinian. During June and July of 1943, Lieutenant General Holland M. Smith led a combined invasion force of Marines and soldiers that totaled over 136,000. This was the greatest number of troops, up to that time, to operate in the field under Marine command.

h. The BATTLE OF IWO JIMA: On 19 February 1945, Marines landed on Iwo Jima in what was the largest all-Marine battle in history. It was also the bloodiest in Marine Corps history. The Marine Corps suffered over 23,300 casualties. The capture of Iwo Jima greatly increased the air support and bombing operations against the Japanese home islands. Of the savage battle, Admiral Chester W. Nimitz said, "among the Americans who served on Iwo Island, uncommon valor was a common virtue."

i. The BATTLE OF OKINAWA: In April of 1945, Marines and soldiers landed and secured the island of Okinawa. This marked the last large action of World War II. Due to the death of the Army commander, Major General Roy S. Geiger assumed command of the 10th Army and became the only Marine officer ever to have commanded a field Army.

j. The BATTLE OF THE CHOSIN RESERVOIR: After pushing far into North Korea during November 1950, Marines were cut off after the Chinese Communist Forces entered the war. Despite facing a 10-division force sent to annihilate them, Marines smashed seven enemy divisions in their march from the Chosin Reservoir. The major significance of this retrograde movement was that Marines brought out all operable equipment, properly evacuated their wounded and dead, and maintained tactical integrity.

k. The SECOND BATTLE OF KHE SANH: In January 1968, Marines defended the firebase at Khe Sanh from an attack force of two North Vietnamese Army (NVA) divisions. Despite heavy bombardment, the Marines held out for over two and a half months before finally forcing the enemy forces to withdraw.

APPENDIX 5

SECNAV INSTRUCTION 5350.15A (DEPARTMENT OF THE NAVY (DON) CORE VALUES CHARTER)



DEPARTMENT OF THE NAVY
OFFICE OF THE SECRETARY
1000 NAVY PENTAGON
WASHINGTON, D.C. 20350-1000

SECNAVINST 5350.15A
ASN(M&RA)
23 August 1999

SECNAV INSTRUCTION 5350.15A

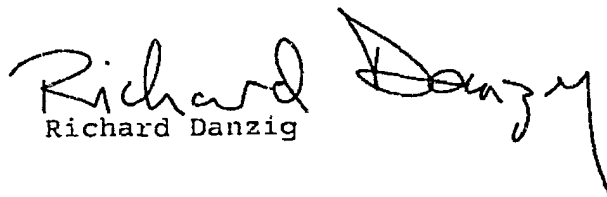
From: Secretary of the Navy
To: All Ships and Stations

Subj: DEPARTMENT OF THE NAVY (DON) CORE VALUES CHARTER

1. Purpose. To reissue the DON Core Values Charter to reflect signatures of current leadership.
2. Cancellation. SECNAVINST 5350.15.
3. Policy. The DON Core Values of Honor, Courage and Commitment are principles that we live by. They shape our standards and define our priorities. They are common among every Sailor, Marine and DON Civilian. The Navy and Marine Corps are committed to a lasting emphasis on our tradition of strong character and ethical behavior. It is, therefore, essential that Core Values be reinforced at every opportunity. The Core Values Charter is designed to provide a framework outlining the principles embodied in our Core Values, as well as to stimulate discussions and personal reflection on these values that we share and their impact on how we work, how we fight, and how we live.
4. Scope. This directive applies to all DON active, reserve and civilian personnel, ashore and afloat.
5. Responsibility. The Chief of Naval Operations and Commandant of the Marine Corps are responsible for ensuring personnel are made aware of DON Core Values and provided an opportunity to learn how they apply to the Naval Service.
6. Action. All DON commands shall prominently display the DON Core Values Charter in an appropriate, high-traffic area.

SECNAVINST 5350.15A
23 AUG 1999

7. Publication Availability. Charter is available through normal Navy and Marine Corps supply channels (Navy S/N 0516-LP-011-3390, Marine Corps PCN 21700500000).


Richard Danzig

Distribution:
SNDL Parts 1 & 2
MARCORPS 71000000000 and 71000000100



Department of the Navy



CORE VALUES CHARTER

As in our past, we are dedicated to the Core Values of Honor, Courage and Commitment to build the foundation of trust and leadership upon which our strength is based and victory is achieved. These principles on which the U.S. Navy and the U.S. Marine Corps were founded continue to guide us today. Every member of the Naval Service - active, reserve, and civilian, must understand and live by our Core Values. For more than two hundred years, members of the Naval Service have stood ready to protect our nation and our freedom. We are ready today to carry out any mission; deter conflict around the globe and, if called upon to fight, be victorious. We will be faithful to our Core Values of Honor, Courage and Commitment as our abiding duty and privilege.

"HONOR"

I am accountable for my professional and personal behavior. I will be mindful of the privilege I have to serve my fellow Americans.

I will:

- Abide by an uncompromising code of integrity, taking full responsibility for my actions and keeping my word.
- Conduct myself in the highest ethical manner in relationships with seniors, peers and subordinates.
- Be honest and truthful in my dealings within and outside the Department of the Navy.
- Make honest recommendations to my seniors and peers and seek honest recommendations from junior personnel.
- Encourage new ideas and deliver bad news forthrightly.
- Fulfill my legal and ethical responsibilities in my public and personal life.

"COURAGE"

Courage is the value that gives me the moral and mental strength to do what is right, with confidence and resolution, even in the face of temptation or adversity.

will:

- *Have the courage to meet the demands of my profession and the mission entrusted to me.*
- *Make decisions and act in the best interest of the Department of the Navy and the nation, without regard to personal consequences.*
- *Overcome all challenges while adhering to the highest standards of personal conduct and decency.*
- *Be loyal to my nation by ensuring the resources entrusted to me are used in an honest, careful and efficient way.*

"COMMITMENT"

The day-to-day duty of every man and woman in the Department of the Navy is to join together as a team to improve the quality of our work, our people and ourselves.

三

- *Foster respect up and down the chain of command.*
- *Care for the professional, personal and spiritual well-being of my people.*
- *Show respect toward all people without regard to race, religion or gender.*
- *Always strive for positive change and personal improvement.*
- *Exhibit the highest degree of moral character, professional excellence, quality and competence in all that I do.*

James L. Jones
Commandant of
the Marine Corps

Chief of Naval
Operations

Richard Denz

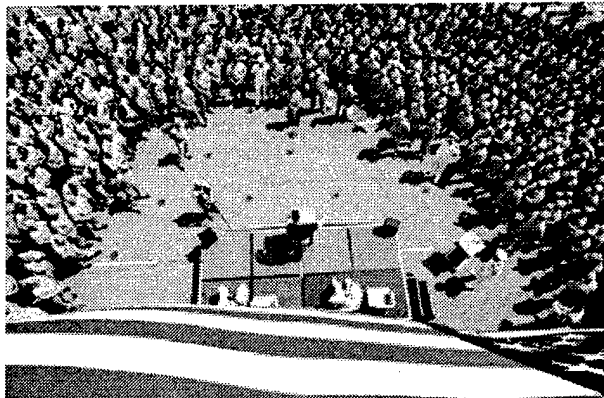
Secretary of
the Navy

APPENDIX 6

**U. S. DEPARTMENT OF THE NAVY POSTURE STATEMENT- 1999
(EXCERPTS)**

The United States Navy

III. Sailors, Marines, and Civilians: The Cornerstone of Success



America's naval forces are combat-ready largely due to the dedication and motivation of individual Sailors, Marines, and civilians. Developing and retaining quality people is vital to our continued success and is among the Department's biggest challenges. Meeting these challenges is essential to long-term effectiveness. But, with continued fiscal austerity and constrained funding, any increased investment in personnel programs will likely come at the expense of future modernization. However, as it is so often said, our people are our most valuable resource. It is with this in mind that we must continue to put a premium on recruiting, retaining, and training the best people our country has to offer.

Core Values: Honor, Courage, and Commitment

The Department of the Navy's core values of honor, courage, and commitment are the very fabric of our naval character. It is the ethos of who we are and how we conduct ourselves on a daily basis. From these principles we uphold the traditions of the naval profession and shape the service's standards for moral conduct. As warfighters, we wield destructive power and must often act independently on the battlefield to judge situations and show the highest caliber of moral leadership. Therefore, it is essential that core values be an integral part of Sailors' or Marines' leadership training and professional development throughout their careers.



Sailors, Marines and civilians possess a strong personal commitment to these core values and are relied upon to uphold the highest standards of professional and personal conduct. Thus, ethical awareness and adherence to core values is at the forefront of every decision, Department-wide.

Recruiting America's Best and Brightest

At the end of FY 98, the Navy's end strength was 381,502 active duty and 94,294 reserve. Active duty and Reserve Marines numbered 173,142 and 40,842, respectively. Departmentwide civilian staffing stood at 207,782. The downsizing of the early/mid 1990s is nearly complete, and the Department of the Navy is working to ensure that the nation's youth are aware of the diverse and rewarding career possibilities that naval service offers to America's best and brightest. Naval service stimulates and challenges young people while providing a solid foundation of "high-tech" training, life skills, and leadership experience at a relatively early age. Although the Navy and Marine Corps both met officer and enlisted recruiting goals for their respective Reserve forces, recruiting remains a challenge for the active duty Navy forces.

Operational medical units, such as hospital ships and fleet hospitals, are capable of providing state-of-the-art health services throughout the world. On a smaller scale, a lighter and more flexible rapid response capability is being developed. Lastly, preventive medicine—health education, reducing injuries, encouraging healthy lifestyles—has been given priority because it is key to sustaining a fit and healthy fighting force.

TRICARE: The foundation of our health care system is TRICARE—Department of Defense's triple option managed health care program. In regions where TRICARE was established early and is now mature, it has improved access and uniformity of benefits while ensuring a high level of medical readiness. In regions where TRICARE has only recently started up, there have been some growing pains. Because TRICARE introduced some fundamental changes in how beneficiaries receive care, the Office of the Secretary of Defense and the Services continue to address problem areas in implementing the program. The Department of the Navy is committed to making TRICARE work and will ensure that its beneficiaries continue to receive the finest health care possible.



Retiree Medical Care: Another important focus for the Department is improving access to medical care for Medicare-eligible beneficiaries. The TRICARE Senior Prime demonstration project now being implemented at the San Diego Naval Medical Center, offers some encouraging opportunities for improved health care for retirees. Other promising methods to mitigate the loss of medical benefits for retired members and their families at age 65 are under evaluation.

Medical Innovation: Navy clinicians and researchers are leveraging technology advances and developing processes to improve medical care. In addition, telemedicine is now being used to provide better access to specialized treatments for both patients and providers. The use of telemedicine provides operational and remote units a medical force multiplier by keeping Sailors and Marines on station, while maintaining direct contact with designated specialists. The Navy is also streamlining medical operations by working closely with the other Services and the Department of Veterans Affairs to integrate health care services better and avoid duplication.

The Department is working with the Department of Defense to establish the Federal Employees Health Benefits Program (FEHBP) to provide medical care for up to 66,000 retired Service members and their dependents. The demonstration program will be offered at naval hospitals in Roosevelt Roads, Puerto Rico, and Camp Pendleton, California, starting January 1, 2000. DoD is planning two additional demonstration programs, the TRICARE Senior Supplement program and an expanded pharmacy benefits program for Medicare-eligible persons over age 65 (mail order pharmacy

benefit), as mandated by the FY 99 DoD Authorization Act.

Moreover, the Navy's research programs are internationally recognized as being at the forefront of DNA vaccine technology, immunobiology, and hearing conservation. The Navy will continue its medical research initiatives for the benefit of our personnel, and make results of our research available to citizens everywhere.

Revolution in Training: Educating Today's Force for Tomorrow

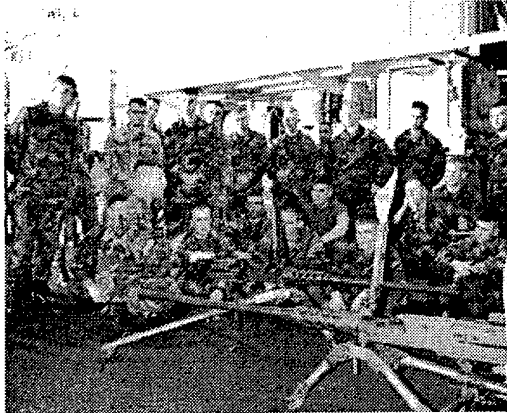
The Department needs a potent Navy-Marine Corps team capable of responding to increasingly diverse and sophisticated operating environments. Tomorrow's force must adapt to decentralized operations, smaller crews, increasingly sophisticated and lethal weapon systems, expectations of precise execution, proliferation of asymmetric threats, and unpredictable environments. Satisfying these needs demands a highly trained, broadly educated, and exceedingly proficient core of individuals molded into cohesive teams to perform a wide variety of missions. Intensive training and education are central to the continuing success of our naval forces into the 21st Century.

The Naval Services are committed to training that emulates the operational environment and instills the warrior's ethos of sacrifice, endurance, teamwork, and dedication. In this regard, the Department of the Navy is instituting fundamental changes to the way we train by focusing on the following objectives: reducing the infrastructure cost of training and education; increasing



personnel readiness; improving quality of life by increasing time in homeport; and making training an ongoing priority for every Sailor and Marine. The current training infrastructure is being modernized and made more efficient to take advantage of a host of new technologies. Investments in training technologies, focused curricula, modeling and simulation, and a shift toward increased training in an operational setting will better support the preparation of today's Sailor and Marine. The net results will be an enhanced ability to teach a broad foundation of knowledge, an increased speed of learning, improved realism of training scenarios, access to special situational knowledge, and a focused remediation in order to minimize attrition.

The Department also recognizes that the demands of the 21st Century will challenge their training continuum. Accordingly, the Service has embarked on a new Training Modernization Initiative that will provide our operating forces with trained Marines in a shorter period of time than the current training pipeline. The primary focus of the Training Modernization Initiative is to identify core competencies that contribute to mission accomplishment for each rating and Military Occupational Speciality (MOS). We will then infuse technology into institutional training



for core competencies and provide the proper mix of distance and resident learning for core plus competencies. Our plan is to reduce the length of formal institutional training, teach more courses per year, and provide training to Sailors and Marines when and where required. Constrained resources require leveraging live training opportunities, while remaining within operational and personnel tempo constraints. Limited range and training areas, reduced steaming days and flight hours, environmental restrictions, and constrained budgets increasingly restrict operational training opportunities. The importance of "Train Hard, Train Fast, Train Often, Train First" cannot be overemphasized, especially as the Navy-Marine Corps team will continue to be the "force-of-choice" for forward presence, peacetime engagement, crisis response, and many of the conflicts that are sure to come in the future.

Critical to overcoming some of these constraints are some simulation initiatives. Although not a complete solution, simulation offers a way to overcome many of these obstacles and use technological advances to present more realistic training. Combining simulation with live training opportunities overcomes range and target limitations, enhances the realism of the training scenario, improves afteraction

and objective evaluation, and supports tactical decision making and mission rehearsal/planning. The Navy and Marine Corps will continue to develop modeling and simulation capabilities to enhance operational training at home and on deployment.

Basic Training: Initial training for officer and enlisted personnel must prepare them to handle increasingly diverse operational environments—from Arctic and desert wastes to urban "canyons" and labyrinths. Decentralized operations, increasing weapons lethality, asymmetric threats, and complex and varied environments require innovative and resourceful individuals capable of making timely, effective decisions under pressure. The focus on building strong foundations in character, integrity, and leadership during recruit training and initial officer training lies at the heart of a career-long continuum of education. The updated Battle Stations in Navy recruit training and the Crucible in Marine Corps recruit training are dedicated to instilling a common set of core values, overcoming mental and physical challenges, and fostering unit cohesion and teamwork. Battle Stations and the Crucible were specifically designed to provide a defining moment in the transformation of young men and women into Sailors and Marines.



The Navy and Marine Corps design basic training to best meet the needs of their respective operational environments and missions. The Navy conducts basic training in a gender-integrated manner, while the Marine Corps is gendersegregated. The Department of the Navy believes strongly that each Service should retain the flexibility to structure its training to satisfy the specific and sometimes unique needs of that Service.

Advanced Military Education: Integration of Professional Military Education (PME) and leadership training with tactical and strategic warfare education throughout a naval officer's career is essential in meeting the Department of the Navy's mission. Providing advanced education opportunities for Navy and Marine Corps officers is critically important as the Services transition to more complex network centric warfare and operational maneuver doctrines and supporting tactics, techniques, and procedures. Education in strategic, operational, and tactical levels of warfare is being strengthened to prepare officers to integrate their understanding of the wide range of 21st Century naval warfare. Expansion of off-campus professional military education opportunities, development of distributive learning options for

APPENDIX 7

VISION STATEMENT OF THE UNITED STATES MARINE CORPS

Vision Statement of the United States Marine Corps

As the premier expeditionary "Total Force in Readiness," the Marine Corps will be tailored to answer the nation's call, at home or abroad.

Opportunities and challenges in the world's littoral regions will increase America's reliance on the continuous forward presence and sustainable maritime power projection of Naval expeditionary forces. Those forces will promote national interests, influence vital regions, and fight and win the nation's battles.

The Marine Corps will enhance its strategic agility, operational reach, and tactical flexibility to enable joint, allied, and coalition operations and interagency coordination. These capabilities will provide the geographic combatant commanders with scalable, interoperable, combined-arms Marine Air-Ground Task Forces (MAGTFs) to shape the international environment, respond quickly to the complex spectrum of crises and conflicts, and gain access or prosecute forcible entry operations.

Fundamental to this vision, we will:

- Make America's Marines to win the nation's battles and create quality citizens.
- Optimize the Corps' operating forces, support and sustainment base, and unique capabilities.
- Sustain our enduring relationship with the U.S. Navy.
- Reinforce our strategic partnerships with our sister services.
- Contribute to the development of joint, allied, coalition, and interagency capabilities.
- Capitalize on innovation, experimentation, and technology.

As we have since 1775, the Marine Corps will stand ready to promote peace and stability and to defeat our nation's foes.



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